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ARTICLE I.

INFIDELITY: ITS METAMORPHOSES AND ITS PRESENT ASPECTS.

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II. PANTHEISM.

IN Germany, the home of speculative philosophy, theistic rationalism has had its day: it is not dead; but it has been thrust forth ignominiously from the high places which it occupied so long, and is now vaporizing about, sadly out at the elbows, among petty cliques, or prosing at drowsy tea-parties, or hearing its voice reëchoed from the walls of forsaken lecture-rooms, or depositing its sublimated criticism in stupid books which nobody reads: it has been forced to vacate the seat of power, to make room for another aspirant to supremacy in the empire of German abstractions. This new power is pantheism, which has, under various disguises, succeeded in mastering and controlling, on the European continent, the speculative tendencies, and to constitute itself the dominant prejudice of the age. It is the offspring of an utterly mistaken view of philosophy and its aims. We mean, of course, the false notion prevailing in Germany and France, that philosophy is to be purely speculative, free from all empiricism, independent of those tangible facts and positive experiences which serve as the basis of the inductive philosophy, elabo-

rating from some primary fundamental axiom, given or assumed, irrespective of all concrete realities, by a rigidly logical process, a complete and perfectly connected system of the universe, its author included, with which the reality is then imperatively demanded, nolens volens, to correspond: thus constructing a regular Procrustean bed for the entire aggregate of existence. It is, indeed, true, that the grand fundamental question which philosophy has set itself to solve, is, what is the relation between the infinite and the finite, between the absolute or unconditioned and the conditioned. But, instead of proceeding from the primitive judgment or primary, intellectually necessary belief of a Great First Uncaused Cause of all things, pantheism starts from the purely gratuitous assumption, that the relation which the infinite, or God, sustains to all finite existence, is that of *Immanence, non-transcendent inclusion, substantial identity*. Instead of taking for its starting-point the notion of the *Absolute* considered primarily *in the abstract*, considered negatively as unrelated, in which, because self-existent, there are, as yet, neither opposites nor distinctions, but which, although independent of the world, includes, at the same time, all opposites (we use the word in its philosophical, not moral, signification) and distinctions, the fulness of all life and being, the immeasurable abundance of positive qualities, and the numberless forms of determinate relativity, and then proceeding, by logical *a priori* reasoning, to evolve its necessary sequences, and connecting and harmonizing, as it advances, its results with the exhibitions of the *free action* and interposition of a *personal* infinite being, it starts, at once, with an arbitrary definition of the *Absolute*, and assigns its being and operative manifestation an *imperatively necessary modus*: a process absolutely ruinous to the coveted result, if the concrete reality refuses, as it has always inexorably done, to conform to the abstract theory or system, and to stretch itself upon, or rather to "cramp" itself into, the bed of Procrustes.

Ere we proceed to consider the subject before us in its varied features and details, we premise a brief, general definition of pantheism. Pantheism considers God, not as existing independent of the world, but as *being* the totality of the world, and perfectly one or identical with it: in other words, pantheism consists in considering the totality of existence, of things ($\tau\alpha\ \pi\alpha\nu$), or the world, in its widest sense, as God, and in not assuming or recognizing a being different from the world, as its author or originator, and hence, in representing God as immanent, included in the world, and God and the world as

identical. Though this doctrine may be the product of purely intellectual speculation, such are the consequences to which it must logically and quite obviously lead, that its extensive adoption and wide-spread prevalence furnish evidence of the alarming degree to which the public mind, in nations and communities nominally christian, has been morally debauched. From the studies and lecture-rooms of a few philosophers, this infidel doctrine has descended to lower and even the lowest social strata, and poisoned the hearts of masses, of those who have not heard enough to perceive its absurdity, and to confute it.

But the doctrine is not new: it thoroughly pervaded, not in its modern abstract, but in a concrete practical form, the religious systems of pagan antiquity. Hindooism and Buddhism are instinct with it. In its full logical development, in its abstract completeness, in its nude and grotesque hideousness, Spinoza is, among modern philosophers, its father; for, whatever were the tendencies of Descartes speculations, he was not himself a pantheist. Spinoza was followed, in the same track, but by a different method, by Leibnitz. Then came Schelling, with his thoroughly elaborated "*doctrine of identity*," or, "*Philosophy of the Absolute*." And last in this succession of acute and ingenious thinkers, stands Hegel with his school. Although this philosopher makes use of such expressions as, "the wisdom of God," any one acquainted with his system must know, that this means something widely different from what those who believe the scriptures understand by the wisdom of God. However worthy of admiration the acuteness of speculation and the severe logic with which his system is elaborated, we are not at all ashamed to acknowledge that to us it appears a wild maze of fanciful inventions, very logically strung together in what Toby Lumpkin would call "a concatenation accordingly;" for, notwithstanding the rigor of its dialectics, its basis is purely visionary, as every system that refuses to start from results of observation and experience in the sphere of the real and concrete, results obtained by intelligent and comprehensive generalization, and embodied in a primary axiom which may command the assent of sane reason, assuming, instead, some arbitrary hypothesis, must of necessity always be. We must despair of putting his definition of "The Absolute Spirit" into intelligible English. In the place, therefore, of any attempt to translate his most singular verbiage, we quote the following from Menzel: "It is a self-apotheosis of Hegel, for he makes no distinction between himself and God; he gives himself out for God. For he says

expressly, God cannot know himself, as he cannot exist, but in men must first come to a self-consciousness, to a dim consciousness that makes itself known typically, in representations only, in other men, for example, in Christ; but to a clear consciousness, to the fulness of his existence, first in the philosopher who has the only right philosophy, therefore in himself, in the person of Hegel." In the words of our author: "He denied the existence of both subject and object, and left only a universe of relations. Every thing, with him, is a process of thought, and God himself is the whole process. The Deity is not a self-existent reality, but a never-ending self-discession [Ausereinander: Andersseyn, are his own words], which never realizes itself so fully as in the human self-consciousness." Now it is perfectly clear that this, however his language may often mystify his readers, is pantheism, and that, whatever notion he may have had of nature and of God, the one is absorbed in the other, and the two are identical. As a form of infidelity, pantheism is usually designated as "The Denial of the Divine Personality." Theoretically it acknowledges the existence of God, defines the mode of his existence, and talks a great deal about him. And yet it is quite obvious, that the doctrine of Hegel (carried out to its grossest extreme by Feuerbach) amounts virtually to atheism. This we shall endeavor to show, before we proceed to consider it under its general aspects, as the denial of the divine personality.

It is perfectly obvious that, upon this system, God is not a self-existent, and, as such, self-conscious being: that he has no independent existence of his own, distinct from and prior to all other existence; and that hence also he is not the great original Cause of all. He has no self-consciousness until, in the self-evolution of things, man appears: hence, if man had never happened to be evolved, God would never have become conscious of his being at all: and as his self-consciousness can become clear and perfect only in the philosopher who has the true philosophy, and as Hegel claimed to be that philosopher, the self-consciousness of God would have forever remained dim and imperfect, if Hegel had never happened, and thus furnished the desiderated complement.¹ Hence, of course, God could not really have had anything to do with the crea-

¹ We are perfectly justifiable in stating the case in this way: for, if God is not a self-existent, independently self-conscious and self-determining being, and the creative Cause of all existence, then nature or the world is nothing but an eternal process of fortuitous self-evolution: introduce into the process intelligence, design, wise adaptation, and that instant you recognize a being distinct and different from nature, and shiver the whole system to atoms.

tion of the world: certainly, no agency in the matter, for an agent destitute of self-consciousness, is *no* agent; and his connexion with the world must have been very slight and unimportant, unless the illustrious Hegel came to his aid, to complete what was wanting in his self-consciousness. For a creator and governor of a world, incontrovertibly replete on every hand with evidences of design and unfathomable wisdom, himself destitute of self-consciousness, acting therefore without knowing that and what he acts, is a contradiction in terms. What then is left of God? Nothing but some vague, undefinable relation in the midst of a huge mass of relations: probably some dynamic element like electricity, tending perpetually outward in never-ending dissection, until the luminous intellect of Hegel furnishes the inward tendency, the concentrative motion, the result of which is self-consciousness. What is all this but a modified form of materialism, of the doctrine of the eternity of matter, and therefore atheism? The modification, of course, going for nothing, as it is an impossible one; for it denotes the gradual evolution, not only of self-conscious intelligence, wisdom and goodness, but of these properties in an infinite degree, out of inert matter differing utterly in nature or kind from the nature here said to be thus evolved; which is, in the very nature of things, absurd. It is useless to allege, that this process is effected through the medium of the human intellect; for not only does the difficulty just stated present itself equally in the case of man as in the case of God, involving therefore the same absurdity; but, admitting even the possibility of the process, it would necessarily be a long time in reaching the point of human self-consciousness and self-determination, and therefore, up to that point, there would be no God at all, unless we accept as God some dynamic principle originating nowhere; for, as we have already said, a God without absolute and perfect self-consciousness is *no* God. It is quite evident, therefore, that when these philosophers talk of God, they mean something not only immeasurably different from the Lord God Almighty, our Jehovah Father, but something that cannot by any discernible possibility, exist anywhere but in their own imagination.

But we have a few more words to add, before we proceed to examine pantheism in its ordinary acceptation, in its several lineaments, and in its tendencies. Hegel says, that God is a never-ending self-dissection. How came he to know this? Who communicated to him this alarming fact? An object whose self is subject to a perpetual process of dissection (*ausserinander, andersseyn*), must needs, we conceive, eventually

disappear entirely, or at least become, in the end, entirely otherwise. (This Germanism must be forgiven on account of the connexion). But, leaving all inferences to others, we contend that this doctrine is purely an arbitrary assumption, rein aus der Lust gegriffen. Did Hegel ever *prove* it true? Can any of his disciples prove it true? Suppose, however, that we should go to work in the same way, and with equal pride of intellect assert, that God is a never-ending *intro-cession*, the product of a perpetual process of centralization and consolidation in nature: of course we do not pretend that we can prove such a foolish assertion true; but could Hegel, can anybody, disprove it? Certainly not by any process known or possible to modern speculative philosophy; and we are vain enough to imagine that, when notes are compared, the preponderance of probability is on the side of our assumption: that history, geography and geology would be in our favor, if these venerable sciences could ever be induced to countenance the inventions of a fitful fancy. However this may be, we have as good a right as Hegel or any philosopher, to set up arbitrary assumptions and build systems upon them. And what then? Who is to decide between us? Who to determine which of us is right, provided either of us be right? We do not see how the matter could come to any other denouement, than that which was witnessed, more than once in ages past, in the Romish church: two anti-popes in the domain of speculation, excommunicating and anathematizing each other. Truly an edifying spectacle, whereof the republic of philosophers has already furnished instances not a few. But perhaps some devoted disciple of the great sage of Stuttgart will say, that we have misapprehended, that we do not at all understand Hegel. Perhaps so. It is credibly related that Hegel, when dying, lamented that there was but one man in Germany who understood him, and that he did *not* understand him. Whence it would appear that, at the worst, we are not worse off than the rest of mankind.

But let us not entirely forget the book which we have undertaken to review. The author, after pointing out with much accuracy the difference, as respects theory and doctrine, between atheism and pantheism, proceeds to expatiate in very forcible and beautiful language, upon the mixture of error with some truth, in this delusive system. "Every error in religion lies upon or side by side with some truth. Pantheism has within it an element of godliness, but, like the food in the fatal dish, it is overborne and rendered destructive by the element of evil. Or rather, pantheism looks like a good princi-

ple severed from another which is necessary to keep it sound and healthy, and in its isolated state transformed into a bad principle. The principle to which we allude is the omnipresence and all-pervading energy of the Creator and Governor of the universe. It is a truth, the vivid recognition of which is essential to piety, that God is everywhere present throughout the vast creation. All nature is full of him." This thought is then carried out in a strain of high poetic imagery, the paragraph concluding with this brief sketch of the fundamental heresy in the pantheistic philosophy: "It is the principle of personality, that the pantheist sinks or loses sight of. The world, so to speak, is full of vitalities. God is present in them in the immensity of His essence whereby He filleth all things. That is a true devotional principle. God is nevertheless as distinct from them as the soul of man is distinct from his body. That is another true devotional principle. Both must be held fast in order to our having right views of the relation subsisting between the infinite and the finite, the Divine nature and the divinely-created and divinely-sustained universe. Seize hold of the former principle and let go the latter, recognize a divinity in the vitalities which appear in the world around you, but withhold your recognition of a divinity essentially distinct from these vitalities, and what have you but these collective vitalities for a God. This is pantheism."

He then shows that "pantheism and polytheism are in fact but a higher and a lower, a more refined and a more vulgar way, which men have taken when they have ceased to walk in a spiritual relationship with God;" the learned and philosophic regarding the collective energies and agencies of the visible world as God, and thus becoming pantheists, while the unlearned and vulgar looked at creation in its smaller divisions, and recognizing a distinct energy in every distinct kind of phenomena, assigned a distinct divinity to the hills and the vallies, to the woods and to the waters, and thus became polytheists. The remarks which follow this discussion we quote in extenso:

"It is this very comprehensiveness, this embracing nature of its principles, which distinguishes pantheism from polytheism, that renders it in Christian lands the most dangerous foe to Christianity. 'Never did a philosophical system take such an attitude towards the Christian faith; it does not make it a superstition, as did atheism; it does not neglect it as does our popular philosophy; it does not scout its mysteries, as does an irrational common-sense; nor does it attenuate it into a mere ethical system; but it grants it to be the highest possible form

of man's religious nature, it strives to transform its grandest truths into philosophical principles, it says that only one thing is higher, and that is pantheism.' There is no fear of men becoming polytheists in a country where paganism has been rooted out, and the influences of the gospel have been deeply and extensively felt. But pantheism flourishes in the very heart of communities called Christian, and coils its pliant form around the very faith whose author and finisher is the Brightness of the Father's glory, and the express Image of His Person. The coil indeed is fatal : for however fair to look upon may be the sinuous folds, it poisons the truth, and destroys everything that is distinctively Christian. 'It weaves its subtle dialectics around everything, that thus it may drag all into its terrific vortex. It has a word for almost every man, excepting for the Christian established in his faith. By the very extravagance of its pretensions it seduces many ; by its harmony with the life of sense it attracts those who love the world ; and by its ideal character it sways such as would fain be lifted above the illusions of sense and the visions of imagination, and the contradictions of the understanding, into a region of rarer air where reason sways a universal sceptre. Its system includes all things. God is all things ; or rather all is God ; he that knows this system knows and has God.' It, accordingly, has its attractions for all men who have ceased to walk in communion with the living personal God, and who yet feel the want of something in the shape of religious faith. The philosopher revels in it as in a region of boundless speculation; the poet and the artist find therein a beautiful dwelling-place where they can wander at their own sweet will ; and the half-thinking artisan is pleased with a creed which interferes so little with material interests, and summons him so seldom to look at things unseen and eternal. Many such persons, in our day, are pantheists."

And now, showing how this infidel doctrine which has only been modernized and refined, not originated, by Spinoza, Schelling and Hegel, he passes in review the philosophy of the Eleatics, which was substantially pantheistic, and the philosophies of India, Hindooism and Buddhism, which, being simply philosophies of religion, teach the same specious doctrine, there being "indeed, a striking coincidence between the One substratum of the Eleatics, the Brahm of the Hindoos, and the World-spirit of the modern German." That we may not exceed our limits, we must refer our readers to the book itself for these very lucid discussions.



Our author now turns to Germany, "of all the countries of modern Europe the most prolific soil of pantheism," whence it is imported not only into Great Britain and other European states, but also into our own country. Here also we cannot follow him in his extended observations: we must content ourselves with giving the substance of them quite briefly. Philosophy, not the inductive and experimental as in Great Britain, especially in Scotland, but the speculative and idealistic, is natural to the German mind. The German philosophers, discussing over and over again the great questions, laboring to solve the same great problems, which employed the ancient schools, have fallen into the same errors, with this important difference, that while the pantheism of Greece and India sprang up and flourished in the absence of an authoritative revelation, that of Germany has risen and spread in contempt of it, the German becoming a pantheist with the Bible in his hand, and his foot in the birth-place of the Reformation, and planted the poisonous tree of a false philosophy in the beautiful garden of scriptural theology, to blast and wither all around it. The French philosopher, Descartes, derived existence from thought; Spinoza identified them, referring both to the one infinite substance, of which everything else is a mode or manifestation. Teaching that God is the only reality in the universe, the one universal existence that underlies all other existences, so that everything is in and from God, he annihilated the distinction between the Creator and his works, and presented the pantheism which others had held as a vague dreamy doctrine, in a rigid logical form. Of his successors, Schelling and Hegel, we have already spoken. These men discarding all the treasures of knowledge which observation contributes, and valuing only those of abstract reason: setting at nought the evidence from design so fully illustrated by English and Scotch writers on Natural Theology, pretend to prove all existence by laying down *a priori* axioms, and starting from them in a course of stern logical argumentation. From the Subjective Idealism thus developed by Fichte, which left nothing but the moral order of the world for the world's God, the German mind shrunk back, only to welcome the pantheistic system, as reproduced in an attractive form by Schelling. He identified the subject and the object, and made them manifestations of God or the Absolute [Das Wesen des Denkenden und Seienden, der Seele und des Leibes, ist ein und dasselbe, und diese sind mithin nur Formen eines und desselben Wesens]. "The whole phenomena of the universe have proceeded in one

strict chain of necessary evolution; and God has only come to realize himself, and attain self-consciousness, in man. Every thing, according to this system, exists in God, and He is of necessity the All one. The system, in so far as it is intelligible, proclaimed the universe to be God." One step farther remained, to reach the climax, and this step was boldly taken by Hegel, who, as we have already shown, denied the existence of both subject and object, and left only a universe of relations. Hegel, by his philosophy, transformed Christianity into a system of regularly evolved ideas, the value of which is altogether independent of historical tendency. Thus the door was opened wide for the illustrious David Frederick Strauss and his school to enter the arena, and to commence the final process of destruction. Strauss represents the far left of the Hegelian party, and can scarcely be regarded as anything else than an atheist, although his language and avowed doctrines are pantheistic in the extreme. "God is with him a process of thought. He has no separate individual existence. Apart from the universe, or out of that process which is alleged to be eternally unfolding itself, and which attains the highest state of consciousness in the mind of the philosopher himself, there is no God. No room whatever is left in the system for the intervention of a personal God, and in the system a personal God has no existence. Hence his mythical theory. The historical Christ of the Gospels, according to him, was the personified ideas of the church. The divine Redeemer was a process, a personality gradually formed out of elements contributed by Old Testament history, rabbinical tradition, and the state of the popular mind at the time when the Messiah was expected. In other words, Christ was the creation of the church, not the founder of it. Such a person as Jesus, it is admitted, lived and died, who believed himself to be the Christ. Strauss recognized a small historical element in the person of Jesus, a kind of skeleton which the church gradually clothed with flesh and blood, the distinguishing attributes of which were an investment thrown around it from the mind of the church itself. The fully developed Christ of the Gospel was thus made the embodied aggregate of the conceptions of the first Christians, and the thoughts of the past. This is the latest shape, with the exception perhaps of Feuerbach's, which German infidelity has assumed, the extreme point to which pantheism¹ has been carried, and where it becomes almost, if

¹ The author has not, in this place, expressed himself with his usual accuracy. There can be no doubt about Strauss's pantheism; but the process

not altogether, identical with atheism. It leaves no God, but a vague personification of human consciousness. The existence of a divine consciousness separate from the human is ignored. It sweeps the world clean of an historical Christianity. It binds up all the physical and moral movements of the world in one unbroken chain of necessary development. And having left no Supreme and Independent object of worship, it takes away the Bible, and presents us with nothing in its room but mythological ideas embellishing the shadow of a reality. Pantheism in Germany will be found, then, like other forms of infidelity, to have a variety of shades, so that those who stand at the one extreme may hold some opinions, that are denied by those who stand at the other. Hegel himself was unquestionably a pantheist, though it may be doubted if he would have gone the length of his bold and admiring disciple Strauss. But Spinoza, the founder of this philosophy, and Schelling, Hegel, Strauss and others, who have developed it, agree in this that they sink the personality of God." Page 65 sq.

Passing over the pantheistic philosophy of Cousin, we briefly follow our author in his remarks on the diffusion of these doctrines among the masses. This we consider the most serious and alarming aspect of the whole subject. So long as such doctrines serve only to exercise and exhibit the ingenuity of University professors, and to puzzle the heads of their classes, the harm done is comparatively small. But men have not been wanting, who have made it their business to popularize these philosophic speculations, by stripping them of the veil of mysticism, substituting plain language for learned verbiage, thus presenting the gross results to the masses of the people, and bringing them within the sphere of man's interests and duties. This is done by the socialist propaganda, and the fruits of their work are to be seen in the irreligious and scoffing spirit, in the demoralization, in the character of the recent political agitations and revolutions in Europe, and in the wild notions, the corrupt principles, and the vile character of a very great part of the German and French immigrants into this country. The French disciples of Pierre Leroux, an undisguised pantheist, exultingly proclaim the perfectibility of

here described by Mr. Pearson is not, strictly speaking, the method pursued by the pantheistic philosophy, in dealing with sacred truth: it is rationalism: rationalism employed in the service of pantheism—in sweeping away, by a process of rationalistic argumentation and criticism, the doctrines of revelation, in order to make room for pantheism, or any other infidel system, in the minds of men.

the human race, the human will as the sole, exclusive motive power for man, and God in Jesus Christ just as he is in the French people, as their creed. The great prophet of the German people is Feuerbach, who, as the chief teacher of the more advanced form of socialism, has deified the human race. His doctrines, and, if possible, worse ones, are the staple commodity of most German papers published in this country, and are, in one form or another, delivered to eagerly listening crowds, on Sundays and other days, by itinerant and by settled lecturers who infest our large cities. According to Feuerbach and his disciples, "God is not a being above man, but God is to be found in man. Religion is not a thing that comes to man from without, but the whole contents of religion are derived from human nature itself. Man thus becomes a God to himself. Theology becomes anthropology. And pantheism reaches the point to which it is ever tending, the very verge of atheism. Such has been, and is in a great measure still, the faith of immense multitudes of people on the [European] continent, in the middle of the nineteenth century." In this country, Feuerbachism has, through a German translation of "The Age of Reason" scattered broadcast over the land, entered into a diabolical union with Tom Paineism, of which the hateful fruit is blasphemous atheism. THAT faith was the chief motive power in the late revolutionary outbreaks (excepting only the Hungarian) on the European continent, and in the name of Christianity, the church and humanity, we thank God that they failed: *this* infidelity or atheism is, with sleepless activity, prosecuting its propagandism in this country: the European nations never can be free until they again become christian: we may look to it that foreign infidel communism do not rob us of our freedom, by corrupting the public sentiment, and bringing upon us the inevitable punishment of every wicked extreme, and of general national corruption.

If Thomas Carlyle, whose progress backward has of late years been immeasurably rapid, has a fragment of religion left, it is a peculiar, a Carlylish form of pantheism. Full of "a dreamy, exaggerated notion about the human soul," and the might of intellect, he makes literature his religion, and is a man-worshipper, a hero-worshiper. He has done little or nothing in the way of system-building, for he is mainly a destructionist. We cannot spare room for any of his ravings: the reader will find a mass of them presented in the volume before us. But we must not thus pass over a countryman of our own, who has been lecturing a great deal to admiring crowds, both in England and in this country. A dreamy,

self sufficient visionary, he eschews the processes of logic, and comes before us in the character of a seer, announcing his doctrines in an authoritative style and tone, as though by inspiration. Had he been in the East, we might suspect that he had found again the Delphic tripod, and been inflamed by Latona's son. Instead of heaping up quotations from his published teachings, we shall, for brevity's sake, cite entire our author's brief exhibit of this great sage's views:

"In some of the transatlantic productions which are circulating among us, we meet with the system in its poetic or most attractive form. The Emerson school, which numbers many disciples in our land, is unquestionably pantheistic. Emerson himself, with all his gorgeous mysticism, is a pantheist. Man-worship is the philosophy which pervades his speculations. He comes before the world as a reformer. And whether he addresses a class of divinity students, or the members of a literary society, or a mechanics' association, the one prominent doctrine in his orations is the soul of man. Emerson finds everything in man, and he wages war with all systems that lead man out of himself for an object of faith and worship. His complaint is, that 'the soul is not preached.' The doctrine of the soul, 'first soul; and second soul; and evermore soul,' is, according to him, the grand truth that is to regenerate the world, and he seems to consider himself commissioned to promulgate it. He boldly denies the personality of God. It is the 'theologic cramp' that bound Swedenborg, one of his favorite Representative Men, that otherwise 'colossal soul.' After the manner of some of the German Transcendentalists, he holds the totality of being to be God, who comes to self-consciousness only in the individual man. 'The universal does not attract us until housed in an individual. Who heeds the waste abyss of possibility? The ocean is everywhere the same, but it has no character until seen with the shore or the ship.' Man is at once the worshipper and the object of worship. 'Standing on the bare ground, my head baulked by the blithe air, and uplifted into infinite space, all mean egotism vanishes. The currents of the Universal Being circulate through me. I am part or particle of God.' Prayer, in perfect consistency with these notions, is shut out. 'It is God in us which checks the language of petition by a grander thought.' Historical Christianity, being a thing from without, is repudiated. Man is a revelation to himself. His soul becomes the fountain of all truth and goodness. And Emerson and his school complain that 'men have come to speak of the revelation as somewhat long ago given and done, as if God were

dead.' The first defect of Historical Christianity with him is, that it 'dwells with noxious exaggeration about the *person* of Jesus.' For 'the soul knows no persons.' Mr. Emerson, like many others who would destroy the doctrinal system of the great Teacher, professes much admiration for Jesus Christ. He is no longer denounced as an impostor. He is held up as the true model man. 'He saw with open eye the mystery of the soul. Alone in all history, he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion, "I am divine. Through me God acts; through me, speaks. Would you see God, see me; or, see thee, when thou also thinkest as I now think." But the doctrine of the true prophet was distorted, and Mr. Emerson tells us how. 'Because the indwelling Supreme Spirit cannot wholly be got rid of, the doctrine of it suffers this perversion, that the divine nature is attributed to one or two persons, and denied to all the rest, and denied with fury.' Man, in short, is thus made the highest being. Every human soul is a wave in the ocean of divine existence. God is the whole sea. And we are divine or a part of God. No wonder then that man refuses to receive truth at second-hand, and is taught to believe that all the virtues are comprehended in self-trust. Know yourself, reverence yourself, rely upon yourself, are the law and gospel of this school that claims to regenerate the world. In this strain does this poetic philosopher discourse to the youth connected with divinity halls, literary societies, and mechanics' institutes," p. 70. sqq. Such dreamy notions, such fanciful dogmatism as Emerson's, have never either extensively or deeply influenced human society; and among an ultra-practical and utilitarian people, as the Americans are, he will be speedily forgotten. From such men as he, we have nothing to fear: from the pantheism of foreign socialists and communists, who flock to this country by thousands, and who hate law and order in the state as bitterly as they hate Christianity, the church and her ministry, everything.

It remains for us to examine more in detail the bearings and tendencies of this form of infidelity. But, ere we proceed to perform this duty, we have yet a few words to say upon the fundamental principles of Schelling's and of Hegel's system. We have seen that Schelling identified the subject and object, and made them manifestations of God or the Absolute.¹ We

¹ "Seine Grundbehauptung ist, dass das Wesen des Denkenden und Seienden, der Seele und des Leibes, Ein und Dasselbe sey (absolute Identität),

are quite aware of the great beauty, roundness and harmony of Schelling's system, *as a system*; and to some it may appear unjust to lay hold of isolated enunciations for the purpose of combating them, without taking into account the mass of thought developed into a harmonious whole. But when these statements convey the general fundamental principle that underlies the whole system, we do no wrong in assailing this by itself. We maintain, then, that Schelling, in identifying the subject and object, thereby virtually denied both; and that Hegel was therefore logically in the right, when he took that inevitable step, and positively denied both subject and object, leaving us only a world of relations. If subject and object are identical, then we may state thus: A is B, and B is A: i. e., A is not A, but B; B is not B, but A: i. e. A is not itself, not what it is, but something else, and B is not B, not what it is, but something else: does not this mean that one nonentity is another nonentity? We must not be told here, that such statements occur, and are unobjectionable, in mathematical science, and in logical formulas: there is nothing parallel between the cases: such statements as A is B, or, B is A, may be very proper in a demonstration where exactly equal magnitudes or quantities, geometrical or arithmetical, are considered; but we are dealing here with subjects between which there is neither parallelism, nor geometrical or numerical equality: with mind and matter: thought and its object: spirit and body: God and the world. But, moreover, we are not by any means ignorant of the difference between equality and identity; and yet, notwithstanding this difference, we can perfectly justify our present mode of argumentation. What do we mean by identity? There are verbal identities, where it is said that one word is, in signification, perfectly identical with another. Here the difference would be formal, not material or real. This sort of identity cannot here enter into consideration, unless it be pretended that the words, God, and the world, are in their signification perfectly identical. And certainly this must be so, if the pantheistic system be true; and then, of course, pantheists ought to use the words, God, and the world, as convertible terms. But this they will not do: although they assert that God and the world are, in substance, or essence, or being, identical, one and the same, they continue to make an intangible, an unintelligible distinction between

diese mithin nur Formen ein und desselben Wesens seyen." "Das Absolute, Gott, ist das Sein und Wissen in der Einheit ohne Gegensatz, oder die absolute Identität, aus welcher alles durch den Gegensatz hervorgegangen, und in welche alles durch seine Wiedervereinigung zurückkehrt."

them, and to speak of them separately; and thus they lay themselves open to the objection which we are here urging, and of which more anon. If there is a *formal* difference between words identical in meaning, nothing of this kind can be affirmed respecting any other aspect under which identity may be exhibited. When I say: This is the identical book or ring which I lost yesterday, or: I am the identical person whom you met last year at Niagara, every body knows that I speak of objects which are not the same as others, but the same as themselves, i. e., that are simply themselves, and nothing else. Hence, when I say, that God and the world are identical, I must mean that there is no difference, and no distinction, and no separateness between them, that they are one and the same thing, and that the two words are simply different terms meaning exactly the same thing; so that, if any difference there be, it is, after all, only the formal difference between two words: between subject and object, or God and the world, as elements of language. And yet, though pantheists do speak thus of God and the world, they still continue to speak of them separately, and, in some sense, to distinguish between them, thus showing that their doctrines are in conflict with their consciousness, or their conscience. And therefore our present mode of dealing with them is not unjust. Thus, then, we may return to the formula presented above, and express it somewhat otherwise, or put it into a different form: A, which is not A but B, B, which is not B but A, are together C. Here the old adage is in place: *ex nihilo nihil fit*; for here we have two nothings combining in the production of a third. We know very well, that this mode of dealing with Schelling's fundamental principle, will be laughed at by the admirers of his philosophy, and that in his own mind, and in spite of his theory, something more substantial probably lurked behind this notion, a dim conviction which, notwithstanding his speculative system, he could not shake off; but it is perfectly fair to deal with his doctrine as he states and unfolds it, and subject it to the test of common sense. And now, when Hegel takes the next and last stride forward, or downward, denying both subject and object, and leaving us only a world of relations, common sense very naturally and pertinently asks: relations between what? What do we mean by relations? The connexion between things, is the only answer that can be given: the connection between subject and object, and between object and object; but, if the things, if subject and object be gone, utterly done away with, what becomes of the relations between them? Let the reader judge.

From our consideration of the pantheistic systems in their abstract form, we proceed to consider briefly the consequences to which they must necessarily lead us; to the conclusions which, from an absolute logical necessity, must be drawn from them.

We have already seen that between the pantheistic God, and the God of the Bible, the Almighty Creator of the Universe, there is not even an analogy: he is identical with the world, develops himself in and with it; can develop himself in no other way, as he has no independent existence; and attains to self-consciousness only in its highest developments, in the speculative reason. With such notions the idea of creation properly so called: of the production of the world by the free determination and act of a self-existent being of infinite intelligence, wisdom, power and goodness, independent of all causes, and Himself the cause of all existence, is, of course, utterly incompatible. And it is therefore, as we have also seen, really absurd for pantheists to talk about God, as they do not mean what that word, in its common and universally received acceptation, is employed to denote, but, at the utmost, some undefined and undefinable dynamic element, unconsciously unfolding itself in the necessary evolution of things, and perhaps unconsciously and involuntarily contributing to its progress: they ought therefore to adopt some new term to designate their deity. This some of the most recent writers have done, in that they prefer the word, *Weltgeist*: World-spirit. We would humbly suggest, whether *yeast* would not answer quite as well. But as pantheists generally have much to say about God, it is necessary to show what their verbiage, when duly carried out to its consequences, amounts to. And here we are glad once again to return to Mr. Pearson's book, which we have so long forgotten, and to quote its apposite and forcible language.

First, then: "*Creation*, with the pantheist, is not a free act, but an inevitable necessity. It is not a complete effect, but a process that is going on eternally. Hegel says, God did not create the world, he is eternally creating it. Creation is God passing into activity, but neither suspended nor exhausted in the act.¹ Anaximander said substantially the same thing ages before him. And Victor Cousin has repeated it after him. 'The distinguishing characteristic of the Deity,' says the French

¹ This is a fair specimen of the absurd and self-contradictory manner in which pantheists talk of God, who, according to their fundamental principle, is identical with the world.

philosopher, 'being an absolute creative force, which cannot but pass into activity, it follows, not that the creation is possible, but that it is necessary.'¹ And the men of the Emerson school tell us, that the world is 'a projection of God in the unconscious.' Pantheism is thus fatalistic. We, according to enlightened reason and Scriptural truth, have been wont to believe that God existed independently, from eternity, in a state of absolute perfection, and that, of his own good pleasure, he called the universe into being. Moses began his historical narrative by declaring, 'In the beginning God created the heavens and the earth ;' and he sung, 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.' The pious in all ages, on looking over the creation, have said, 'our God made the heavens.' And the heavenly inhabitants cry, 'Thou hast created all things, and for thy pleasure they are and were created.' But, according to the pantheist, this is all a delusion. The divine free-will is a nonentity. Creation is but the inevitable development of the one Being that is beneath all and in all. Thus are falsified all those clear marks of design in the universe on which men have looked for ages, the world is robbed of all its moral grandeur, the holy emotions of man's religious nature are repressed, and he has nothing to behold but a creation that has sprung from fate and necessity, and nothing to think of behind the whole, but an absolute creative force ever passing, not from a moral but a physical necessity, into activity. We may theoretically distinguish pantheism from atheism, but assuredly the man who looks upon the universe, and says that it is 'a remoter and inferior incarnation of God' [Emerson's *Nature*, p. 53], or that it is God necessarily passing into action, is as much without God in the world, as the man who ascribes every thing to mechanical forces, and says there is no God." p. 82, sq.

We have a few words to add to what has just been quoted. The terms by which some of these philosophers generally designate God, as distinguished from the conditioned, from things or the world, are: the Absolute, or, the Unconditioned (the very terms are abused; for how can that which is an unconscious and necessary development, be absolute, or that which is simply a process of inevitable evolution, be unconditioned); and they have labored hard to devise some definition, which would afford a distinct, as well as correct idea, of what they mean by these terms. But all these efforts have ended in ab-

¹ On this doctrine of Cousin we shall quote Sir Wm. Hamilton, infra.

surdities. To return, for a moment, to Schelling, whose doctrine has only been modified, or carried to its extreme consequences, by his successors. Schelling, by an incomprehensible and absolutely impossible process (which, as it is impossible, is therefore simply an arbitrarily assertory definition : a *salto mortale* over the moon), which he calls intellectual intuition, discovers the absolute in identity, the fundamental principle of his system. He, like other pantheists, was driven to this desperate conclusion by a logical necessity : finding that, if he defined the Absolute as Absolute, "a lone abstraction," he would be unable, without inconsequence, to deduce from it the conditioned, he sought refuge in the monstrous doctrine, that the two are identical. Laboring under the same difficulty, M. Cousin, the French philosopher, endeavors to get over it in another way, and defines the Absolute by a relative ; thus, indeed, discovering a method of deriving the conditioned,¹ but, most unfortunately for the effective and satisfactory application of his method, thereby directly denying the Absolute itself ; thus rendering his method useless, as that from which the derivation is to be made, is annihilated, and in reality, rendering all further speculation on the subject bootless and absurd. And here we cannot deny ourselves the satisfaction of quoting, in full, Sir William Hamilton's acute discussion of this point.

"The absolute is defined by our author [M. Cousin], 'an absolute cause,—a cause which *cannot but pass into act*.'—Now, it is sufficiently manifest that a thing *existing absolutely* (i. e. not under relation), and a thing *existing absolutely as a cause*, are contradictory. The former is the absolute negation of all relation, the latter is the absolute affirmation of a particular relation. A cause is a relative, and what exists absolutely as a cause, exists absolutely under relation. Schelling has justly observed, that 'he would deviate wide as the poles from the idea of the absolute, who would think of defining its nature by the notions of *activity*.' But he who would define the absolute by the notion of a cause, would deviate still more widely from its nature ; inasmuch as the notion of a cause involves not only the notion of a determination to activity, but of a determination to a particular, nay a dependent kind of activity,—an activity not immanent, but transeunt. What exists merely as a cause, exists merely for the sake of something else ; is not final in itself, but simply a mean towards an end ; and in the accomplishment of that end, it consummates its own perfection. Abstractly considered, the effect is there-

¹ Cf. Sir Wm. Hamilton's Philosophy : p. 478.

fore superior to the cause.' A cause, as cause, may indeed be better than one or two or any given number of its effects. But the *total* complement of the effects of what exists *only* as a cause, is better than that which, *ex hypothesi*, exists merely for the sake of their production. Further, not only is an absolute cause dependent on the effect for its *perfection*,—it is dependent on it even for its *reality*. For to what extent a thing exists necessarily as a cause, to that extent it is not all-sufficient to itself, since to that extent it is dependent on the effect, as on the condition through which alone it realizes its existence; and what exists absolutely as a cause, exists, therefore, in absolute dependence on the effect for the reality of its existence. An absolute cause, in truth, only exists in its effects: it never *is*, it always *becomes*; for it is an existence *in potentia*, and not an existence *in actu*, except through and in its effects. The absolute is thus, at best, a being merely inchoative and imperfect.

The definition of the *absolute* by *absolute cause*, is, therefore, tantamount to a negation of itself; for it defines by relation and conditions that which is conceived only as exclusive of both. The same is true of the definition of the *absolute* by *substance*. But of this we do not speak.

The vice of M. Cousin's definition of the *absolute* by *absolute cause*, is manifested likewise in its applications. He maintains that his theory can alone explain the nature and relations of the Deity; and on its absolute incompetency to fulfil the conditions of a rational theism, we are willing to rest our demonstration of its radical unsoundness.

'God,' says our author, 'creates; he creates in virtue of his creative power, and he draws the universe, not from nonentity, but from himself, who is absolute existence. His distinguishing characteristic being an absolute creative force, which cannot but pass into activity, it follows, not that creation is possible, but that it is necessary.'

We must be very brief. The subjection of the Deity to a necessity—a necessity of self manifestation identical with the creation of the universe, is contradictory of the fundamental postulates of a divine nature. On this theory, God is not distinct from the world; the creature is a modification of the creator. Now, without objecting that the simple subordination of the Deity to necessity, is in itself tantamount to his dethronement, let us see to what consequences this necessity, on the hypothesis of M. Cousin, inevitably leads. On this hypothesis, one of two alternatives must be admitted. God, as necessarily determined to pass from absolute essence to relative

manifestation, is determined to pass either from the better to the worse, or from the worse to the better. A third possibility, that both states are equal, as contradictory in itself, and as contradicted by our author, it is not necessary to consider.

The first supposition must be rejected. The necessity in this case determines God to pass from the better to the worse; that is, operates to his partial annihilation. The power which compels this must be external and hostile, for nothing operates willingly to its own deterioration; and, as superior to the pretended God, is either itself the real deity, if an intelligent and free cause, or a negation of all deity, if a blind force or fate.

The second is equally inadmissible: that God, passing into the universe, passes from a state of comparative imperfection, into a state of comparative perfection. The divine nature is identical with the most perfect nature, and is also identical with the first cause. If the first cause be not identical with the most perfect nature, there is no God, for the two essential conditions of his existence are not in combination. Now, on the present supposition, the most perfect nature is the derived; nay, the universe, the creation, the γενόμενον, is, in relation to its cause, the real, the actual, the ὄντως οὐ. It would also be the divine, but that divinity supposes also the notion of cause, while the universe, ex hypothesi, is only an effect.

It is no answer to these difficulties for M. Cousin to say, that the Deity, though a cause which cannot choose but create, is not however exhausted in the act; and though passing with all the elements of his being into the universe, that he remains entire in his essence, and with all the superiority of the cause over the effect. The dilemma is unavoidable: Either the Deity is independent of the universe for his being or perfection; on which alternative our author must abandon his theory of God, and the necessity of creation: Or the Deity is dependent on his manifestation in the universe for his being or perfection; on which alternative his doctrine is assailed by the difficulties previously stated."—Philosophy of Sir William Hamilton, p. 478 sqq.

The second grand objection to the pantheistic system, is, that it inevitably destroys all moral distinctions, and makes man irresponsible. This most fatal objection has been urged, time and again, by the ablest theologians of Germany, in most profound treatises. We might here simply insist upon the denial of all free self determination in man, which denial is the inevitable consequence of the doctrine, that God and the world are identical, that both are subject to an absolute necessity, and that whatever transpires in the world is nothing but man-

ifestations of God, or that the world is the process by which God works himself out into self-consciousness. Within such a system, there can be no distinction between right and wrong: what is *necessary* must be *right*, because all opposites are excluded. What is part of God, part of his life, must, for the same reason, also be right. Julius Müller, in his profound and elaborate work on the christian doctrine concerning sin, has so forcibly and conclusively made good this grand objection, that he is regarded by all christian theologians and correct thinkers in Germany as having given pantheism its death-blow. It can haunt the brains of those only who either cannot or will not reason; but unhappily the number of both these classes is legion. But in order not to expand this article beyond all reasonable dimensions, we shall now abstain as much as possible from any remarks of our own, and confine ourselves almost entirely to a cursory view of the remainder of our author's disquisition on the subject before us. He opens his discussion of the second objection above stated, by quoting Bailey's Festus, as exhibiting the doctrine of some of our popular literature, in the line: "Evil and good are God's right hand and left." If this line have any meaning at all, it must be, that there is *no moral* evil at all.

If the whole phenomena of the universe be one chain of necessary development; if man and his actions are strictly inevitable pulsations of the one great source of being, then what is properly called moral evil has no existence. The Emerson school tells us, that it lives only in dogmatic theology. "Evil, according to the old philosophers," says Emerson, in his "Representative men," "is good in the making. That pure malignity can exist, is the extreme proposition of unbelief. It is not to be entertained by a rational agent: it is atheism: it is the last profanation. . . . The divine effort is never relaxed; the carrion in the sun will convert itself into grass and flowers; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true." Bailey's Festus is full of this bad pantheistic theology. Here is a specimen:

"The soul is but an organ, and it bath
No power of good and evil in itself,
More than the eye bath power of light or dark.
God fitted it for good; and evil is
Good in another way we are not skilled in."

Hence the notion, that all religions are good, but that christianity is the best. Accordingly, Bailey says again, in his Festus: "all souls shall be in God, and shall be God, and nothing

but God be." Dr. Strauss, moving in the same plane, but far ahead, says: "human kind is impeccable, for the progress of its development is irreproachable. Pollution cleaves only to the individual.¹ It does not reach the race and its history. The human race is the Christ, the Godmade man, the sinless one, that dies, rises again, and mounts into the heavens.² Upon this system, the consciousness of guilt becomes, of course, a silly delusion, which man should, the sooner the better, cast to the winds. The sense of responsibility, which is a fact in the natural history of man, and without which man is the most ferocious of wild beasts, is utterly belied. Accept this doctrine, and you tear out the tongue of that witness which, speaking in and from the recesses of our moral nature, points us from a judge within the breast to a judge without and above. True though it be, that God is ever educating good out of evil, and overruling evil to the advancement of wise and good purposes, the doctrine, that evil has no positive existence, and is only good in another way, is obviously as repugnant to our moral sentiments as it is opposed to christianity. In spite of all such theories, men will, and in the very nature of things must, persist in calling this course of conduct bad, and that opposite course good: we can never act on the belief, that both were alike things of fate and necessity, or that each agent is a structure formed by inevitable laws, and part or particle of God, thus developing himself into self-consciousness. The universal prevalence of this belief would convert this our world into a perfect pandemonium, for it would bring on a deluge of sensuality and crime, in comparison of which the abominations of the ancient polytheism would dwindle into insignificance.

The third great objection to the pantheistic system considered by Mr. Pearson, is, that *it shuts out prayer*. Man will worship, and here the object of worship is self. If the soul knows no persons, and if, as Emerson says, it is itself "wiser than the whole world," it were folly to go out of itself for resources either in the way of a rule of duty or of spiritual influences. We might quote here a number of passages from Mr. Emerson's published teachings, in which he goes much further; but we shall have more to do with him hereafter. Theodore Parker pretends to have found pantheism in the writings of John the Evangelist. Speaking of what he calls the happy condition of the religious man, he tells us that his

¹ This one sentence affords matter on which a whole volume of comments might be written.

² *Leben Jesu*, last chapter.

"religion demands no particular actions, forms, or modes of thought: the man's ploughing is as holy as his prayer—his daily bread as the smoke of his sacrifice; his home sacred as his temple; his work-day and his sabbath are alike God's day. His priest is the Holy Spirit within him." Similar passages occur in Carlyle's more recent writings: insane ravings about the religious nature and the worship of work. But all this will not do for the millions who fail to attain to such a delirium of soul as these poetic philosophers, and whom they will never bring to believe that the fountain of all good is in themselves, that they are divine pilgrims in nature, and that every thing attends their steps. "No. Men's minds, which have not been spoiled by a philosophy falsely so called, will ever, as aforetime, go out in a felt sense of want. They will cry, in spite of all this delirious teaching, "who will show us any good?" And experience will continue to attest that man will never possess the satisfying good, until as a *beggar* he say, "Lord, lift thou up the light of thy countenance upon us."

These are the considerations urged in this connexion, and very fitly urged, by Mr. Pearson. But it is evidently unnecessary to refer to the fantastic ravings of Emerson, Parker and Carlyle on this point. To the pantheist, prayer is an exercise totally out of the question and purely impossible. Whom or what should he address or invoke? Where could he seek consolation or relief under any trials of the spirit, and troubles of the soul? Whence should any such ever come to him? Suppose he does not believe, with Emerson, that he has all he needs to make him good and happy, in his own soul, yet he has no God to whom he can fly, and address his prayers? What! Seek refuge in the operation of an imperative necessity, eternally unrolling itself in inevitable facts and combinations, which there is no power in the universe to control, or alter, or to freight with blessing? Offer supplications to a fixed, inexorable fate, that dashes along over the wide field of existence, like a huge locomotive, having no engineer, and hurling down and rushing over every thing that comes in its way? Address prayers to a dynamic principle, which is gradually working itself out into self-consciousness, and is misnamed God, and which is greater than I, only in that it is the all, of which I and the developments that oppress me are component parts? Absurd: unutterably preposterous: the more so, that the great Hegel is dead, and the self-consciousness of the pantheistic God is therefore, undoubtedly, again under a woful eclipse. No: the author should here have simply insisted, that the pantheist has not, and cannot, by any possibility have, any religion

at all. Of late, says Julius Müller, even the adversaries of religion admit, that it cannot be what in its very nature it is, without the consciousness in man in reference to God, as one who is *personal*, self-conscious, and self-determining.¹ What, as Müller proceeds to argue, could piety seek or obtain from a God too exalted, or rather too abstract and utterly unreal, to be a personal being? Is not religion communion with God? But with an absolute principle, which is not a Me in itself, and therefore neither a Thou for our prayer, there can be no real communion. That love which, considered strictly according to its proper idea, presupposes personality in its object as well as in its subject, loses, in such a system, all its meaning, and into the place of free, filial confidence and self-surrender, which, at the same time, bears within itself the certain hope of a perfect solution of all mysteries, comes the self-restraint that belongs to submission under a rigid destiny, and under the necessary connexion between causes and effects, or that negative self-immersion into the bottomless substratum of all things, in which, moreover, man's consciousness is to consider itself destined to be eventually swallowed up and lost. Is it not then absurd to suppose that, in a system like this, religion can have any place at all?

The fourth and last objection advanced, and very forcibly urged by our author against pantheism, is, that in such a system *individual immortality is absorbed and lost*. It can take no account of those yearnings for existence beyond the grave, which, even in the absence of revelation, men have felt in all ages, and to which the gospel gives a certain assurance, by bringing life and immortality to light. Thus "with all our moral and religious impressions, is blended the conviction of our individual existence being prolonged on the other side of the tomb. We are conscious of our personal being now, our moral nature points to the continuance of our conscious personality hereafter; and an authoritative revelation has not only set its seal to the truth of the personal immortality of man, but shed an illumination all its own on the grave and the world beyond. But life with the pantheist is a dream, and death is absorption. It is like the return of a ray of light to the sun whence it emanated, or a drop of water to the great ocean from which it originally came." (page 88.) Although Hegel has said but little, and that little by no means satisfactory, on the

¹ With this statement Strauss opens, in his *Dogmatics*, the treatise on the Personality of God. Cf. on this point, Julius Müller on the *Doctrine of Sin*: Vol. II. p. 152. sq. Ed. of 1849.

doctrine of immortality, it is a part of his philosophy, that the Divine Being (the Absolute) is necessitated to send forth existences and to absorb them again. We have presented a concise statement of his doctrine in a note on one of the preceding pages. "Reinhard, who is deemed a fair and competent judge of the system, says, that 'according to Hegel's speculative decisions, the individual personality of man is perishable in its very nature. In his view, reason demands that the thinking individual should acknowledge the nothingness of his individual essence, and willingly meet self-annihilation in view of his entering into that universal substance which, like Chronos in the old mythology, devours all his own offspring.'¹ Strauss and others of the same school, have gone this length. His words are, 'a life beyond the grave is the last enemy which speculative criticism has to oppose, and, if possible, to conquer.'² Here, as in some other points, the extremes of sensationalism and idealism meet. The atheist and the pantheist shake hands as believers in the same black creed. Danton, on his trial, said, 'My name is Danton, my residence will soon be in annihilation, my name will live in the pantheon of history.' And the pantheist says, let us dream on the day of our existence here, for the night is coming when self must return to the great ocean of being, and there be lost forever. Such are the issues of a system that denies the living Personal God."

p. 89 sq.

It remains for us to take a brief survey of our author's arguments in proof of the personality of God. As we have amply and, we think, conclusively shown, that pantheism neither has nor can have any God at all, taking that word in its generally received and proper signification, such arguments might now be deemed superfluous. But they are not; they are sound, weighty, and well deserving of serious consideration; for as we have, thus far, been chiefly employed in combating the false doctrines of an infidel philosophy, it certainly is proper and important that we should exhibit the positive side of our scriptural views upon this great subject. Mr. Pearson advances four arguments. I. He argues from our own personality. II. Men, in general, feel in the *most solemn and affecting moments of their lives, that God is a real Person.* III. The *Sacred Scriptures throughout are full of the Divine Personality.* IV. *In Christ Jesus we see the absolute and the personal reconciled.* All these points are forcibly put, and admi-

¹ Dr. Beard's *Voices of the Church*, p. 12.

² *Glaubenslehre.*

rably unfolded ; but our limits do not admit of our presenting any exhibit of them, and we must therefore refer the reader to the book itself : we hope that we have raised a strong desire in all true friends of the religion of the Bible, to read it for themselves. But, as the first of the four arguments here presented is the most important in view of the infidel speculative philosophy, we give it entire in the author's own words.

"In proof of the personality of God, we might, in the first place, argue from *our own personality*. That we are real, intelligent, and responsible persons, is a matter of consciousness. There is a spirit in man. He has understanding, will, moral sentiment, a power to choose between good and evil, and he knows it. It is this which gives us a decided preëminence over the whole visible creation. It separates at an infinite distance from us, the flowers of the earth, however beautiful, the stars of heaven, however bright, and the beasts and birds, however wise. Were it possible for us to be divested of our complete personality as moral, intelligent, individual beings, the crown would fall from our heads, and we would descend in the scale of earthly creatures. Personality—living, moral, and intellectual personality—such as man's, is clearly, then, a perfection. And in the very existence of such personal beings, we have an argument for a Personal God. Let it be supposed that by intuition, or argumentation, or both, we had come simply to the knowledge of a First Cause ; it is evident that the conception of the possession of perfect personality by Him would render Him a more glorious Being than the want of it. And this being the case, he must possess it ; for our conceptions of the greatest Being in the universe, can never surpass, but must always come short of the reality. 'It is clear,' says Professor Garbett, 'that anything which does not possess personality, or possesses it in a low degree, whether it be like the earth, however exquisitely modelled into beauty and sublimity manifold, or the beasts of the field, however marvellous their living powers, must be inferior to ourselves. And, therefore, Almighty God *must* be a person likewise. For if not, He would be inferior to ourselves, contrary to the supposition on which we go. And the very name imports that *ετι νόν εγώ*. He is, at all events, the *highest* of beings. You may, indeed, if you please, abandon the intellect to the lawless tyranny of imagination ! Drunk with the maddening wine of intellectual licentiousness and creative speculation, you may rave eloquently of a Being of infinite power, who pours forth out of his exhaustless bosom, unfathomable as the abyss of space itself, all glory, all living things, multitudinous and diversified

beyond created arithmetic, such as fill the universe. And yet, by the same right of unreason and self-will, you may lay it down that He has not a self-consciousness, nor a choice, nor anything, in short, of that which makes us to our fellow-men objects of love and hope, of dread and hatred, of joy and of misery. And you may then, piling postulate on postulate into the empty air, till you reach, in haze and mist, the limbo of utter unreality, set up this blind, and dumb, and deaf abomination, with a crown upon its head, on the throne of Him who is, and was, and is to be—the living Jehovah. . . . But this is not a God, according to the supposition ; and, of course, is not a living, loving, avenging, awful Deity. Why in such a case, though the spirit within us is clothed in perishable dust and ashes, we should be far superior, in the order of intelligent being, to such a Deity, with all his immensity.' " p. 90 sqq.

It was our original intention to present the entire subject of modern infidelity, under its various aspects, in one article. But the largeness of the theme soon forced us to abandon this purpose. We have devoted an entire article to the consideration of pantheism, because it is, in our day, the most popular and most generally prevalent form of infidelity. We do not for a moment conceive, that we have here exhausted the subject : other important arguments, worthy, as it appears to us, of serious attention, are present to our mind ; but want of time and room forbids our carrying this discussion farther. If life and health be spared, and time granted, our feeble efforts to do something, however unpretending, in defence of the truth against the false philosophy and the infidelity of our day, will be continued.

ARTICLE II.

CONSTITUTION AND CHARACTERISTICS OF THE CHURCH.

By Rev. L. Eichelberger, D. D., Professor of Theology in the Lutheran Theological Seminary, Lexington, S. C.

By the church Popish writers tell us is meant those, and only those, who acknowledge for their spiritual head the Pope of Rome. According to Popish writers, therefore, it is the body of such as are obedient to Papal power, and submit to its control. Hence the pope of Rome is not only the head of the

church, but as such is over it, and consequently the source of all power in it. Under this view of it, it would not be improper to say, *the pope was the church, and the church the pope.* It is certain, however, that with all good Papists his authority is supreme, and woe to him, in "Holy Mother Church," whether bishop, priest, deacon or layman, who would dare dispute or repudiate it. From this cardinal principle of the church, a multitude of conclusions follow which evangelical christians reject, as characteristic only of "the man of sin;" and papists, with their peculiar dialectics, as strenuously defend.

The church, on the other hand, protestants tell us, "is the collective body of those who have received the christian doctrines, together with all those who are to be qualified for the reception of them." That is, the church of God and of Christ, consists of "the people or family of God and of Christ, who worship Christ, and in so doing, God as their Lord, and who are supported by his particular providence."¹

Again, "the christian church," says Knapp, "in its widest sense, may be defined to be, *the whole number of those who agree in worshipping God according to the doctrine of Jesus Christ.* In this wide sense it agrees with the word *Christendom.* Its object is to *maintain and perpetuate the christian doctrine, and by means of ordinances and exercises observed in common, to promote the practice of it.*" "The government and preservation of the church are everywhere properly ascribed to Christ as its head."²

Dwight says, "that collection of persons, which is denominated the church of Christ, are those by whom those means of grace, which are of limited application, viz : Baptism, the Lord's Supper, and the communion of Christians, are to be used." That is, those who receive Christ, and yield obedience to his teachings, viz : believers in Christ.³

Clark, and other commentators, represent the church as "the company or assembly of christians, wherever found, who by the preaching of the gospel, are called away from the spirit and maxims of the world, to live according to the precepts of the christian religion."⁴

The Augsburg Confession, the basis of nearly all the other protestant symbols, says: "There will always be one holy

¹ Storr and Flatt. Book IV. sqq.

² Christian Theo. Sect. 134, p. 469.

³ Dwight's Theo. Ser. 149.

⁴ Com. N. T. Vol. I.

church; this church is the congregation of the saints, in which the pure gospel of Christ is taught, and the sacraments properly administered."¹ Concerning the unity of the church, it adds, "nor does the unity of the church require, that the same human traditions, rules and ceremonies, instituted by men, should be everywhere observed."² Again, it says, "although the church in the strictest sense and meaning of the term, is nothing else than a congregation of saints and believers, yet as in the present life many hypocrites and wicked men are mingled with them, it is lawful for us also to receive the sacrament, when administered by unconverted men; which may be safely inferred from the declaration of our Savior: 'The Scribes and Pharisees sit in Moses' seat,' &c., Matt. xxiii.³ By the church of England, it is similarly defined, viz: 'a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered, according to Christ's ordinance.'⁴

The definitions and descriptions of the church by protestant writers given above, with others that might be added, and the exhibition of it in the various creeds of protestantism, is substantially the same. They are at once seen to be directly counter to that of Romanism. In the latter, the pope of Rome is the acknowledged head of the church; in the former, Jesus Christ, and he alone. In the one the pope is sovereign; in the other, Christ. In the one the teachings (mandates) of the pope have authority; in the other, the doctrines of Christ. In the one, faith is in the pope and the church under him; in the other it is in Christ. In the one, papal decrees and canons of the church govern; in the other, Christ. In the one, "the rule of faith is the church;" in the other it is the word of God. From the views and faith of protestants, therefore, in relation to the church, conclusions follow diametrically opposite to those of Romanism. These, protestants holding the Bible to be the only "rule of faith and practice," teach as in accordance with the Bible, and as such receive them.

That the views of the church, as held by protestants, are sound and scriptural, is sufficiently proven by the Bible itself, their acknowledged "rule of faith," on this and every other subject of religion. This "sure word of prophecy" is their guide, and it alone. If Christ rebuked and condemned the Pharisees, in his day, for "teaching for doctrines, the commandments of men," Matt. 15: 9, he thereby declares that not

¹ Augs. Con. Art. VII. ² Art. VII. ³ Art. VIII.

⁴ Art. Church of England. XIX.

"the commandments of men," though they even sit in Moses' seat, or like the pope of Rome, assume to be in the seat of Christ himself, but the word of God alone must govern. Let us inquire then what its teachings are on the subject of the church.

Under this name it is variously represented. It is called *the Zion of God*; *Mount Zion*; *the Zion of the Holy One of Israel*; *a Holy Hill*; *the Heritage of God*; *the loved of God*. God is represented as dwelling in *Zion*; as bringing salvation out of *Zion*; as rejoicing in *Zion*. Christ is declared to be *King in Zion*. He reigns in her, and will reign till all her enemies be subdued. It is represented also as a *fruitful vine and vineyard*; as the *garden of the Lord*. He is said to have *hedged it in and planted it*. Christ says also to his disciples, "*I am the vine, ye are the branches*"; and again, "*I am the true vine, and my Father is the husbandman*." "In these, and a multitude of other instances," says Dwight, "exactly the same character is given of the church under the Mosaic, which was afterwards given it under the Christian dispensation."

In the New Testament, Jesus Christ is set forth as the *head of the church*. Its institutions are founded *in him and by him*. All authority in the church is derived from him, and its success depends *on him*. He governs it, and its interests are the constant subject of his care. He is the Good Shepherd, knows his sheep and *watches over them*. His people, constituting the church, are styled the *beloved of God*; the *called of Jesus Christ*; the *saints of God*; *saints in Christ*; the *sanctified in Christ Jesus*. Paul styles them *children of the promise*, as Isaac was; the *faithful in Christ Jesus*; the *saints and faithful brethren in Christ*; *brethren beloved*. They are represented as *born of God*; *born of the Spirit*; the *sons of God*; born, not of blood, nor of the will of the flesh, nor of the will of man, but *of God*. Says St. James, "of his own will begat he us with the word of truth." Paul, addressing the Colossians, says, "we give thanks to God, since we have heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven." To the Thessalonians he writes, "we give thanks to God alway for you all, remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father." St. John says, "I write unto you, little children, because your sins are forgiven you. I write unto you, fathers, because ye have known Him that is from the beginning. I

write unto you, young men, because ye have overcome the wicked one." St. Jude, addressing the church in general, writes, "to them that are sanctified of God the Father, and preserved in Jesus Christ."

These, and similar representations of the church, given in the New Testament as well as Old, show that protestants and protestant writers have exhibited it correctly, and in their creeds have properly defined it. We here see that its origin is in God, not in man. It is consequently a divine, not a human institution. God in mercy designedly instituted it for the salvation of fallen man. By it God in Christ is reconciling the world unto himself. St. John says, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved." And again, "He that believeth on the Son hath life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." God's design in the church is, therefore, the salvation of the world. This salvation, and the means by which it is effected, are committed to Jesus Christ, by whom we have redemption, and through faith in whom alone we can be saved. As Peter told the Jews, there is salvation in no other, "for there is none other name under heaven given among men whereby we must be saved." The church, then, is the kingdom of Jesus Christ. He reigns over it and in it. He is its true and only head. His people live by faith in him, and depend on him. As he said, "I am the vine, ye are the branches." By him they are nourished and preserved. To him they owe, and forever will owe, all the glory of their salvation.

From the views of the church, as here given, and which we have shown to be in accordance with the word of God, our only rule of faith in religion, conclusions follow which protestants hold to be based upon the word of God, and therefore binding on them. Some of these we propose to notice in the present article. We only premise, as before stated, that they are all directly opposite to those based on Romanism and derived from it. This follows necessarily from the antagonistic views of the church held by papists and protestants. Our object, however, is not here to discuss the question of Romanism, its pretended catholic dogmas or other errorists, except so far as they may stand related to our present subject. Our object is to exhibit the church as God instituted it, and present some general views of truth and duty derived from it. Our design

is not controversy, but truth and duty; our end the edification of the church.

Assuming then as correct and scriptural, the views of the church, as above given, it follows, as a characteristic of it,

I. That its origin is in God, and consequently divine. As far as the church itself, or christians, are concerned, the conclusion here presented is rightly assumed. Of this they are abundantly satisfied, and admit their obligation to the performance of religious duties, on the ground that God himself has enjoined them. As this is also the teaching of scripture in this particular, we cannot be too often reminded of it, as results of the utmost moment to our salvation depend upon it. The minister of God assures himself that the word spoken by him, though in weakness, shall not be in vain, for the truth he urges is not his own, but of God. Christian parents, enjoining upon their children the duties of piety, urge them upon the authority of the word of God, and knowing they are of God, children yield that obedience to them which God designed. The dying christian knows that the foundation of his hope is sure, for it rests, not on the provisions of man, but of God. He has, therefore, no fear of death. Its sting is removed, and its power destroyed, by his consciousness of the divine authority upon which his trust is founded. With the Apostle, he can exclaim, "For me to live is Christ, but to die is gain." Did Paganism ever enable its votaries thus to die? Nay, when most enlightened by the force of learning and civilization, did it do it? Let Socrates, and its other dying sages answer. The divine origin of the church, and consequently the divine authority with which its teachings and provisions are invested, is therefore a conclusion from our premises, in regard to the church, of fundamental importance to the salvation of mankind, and so related to it that it cannot be too constantly remembered.

Sceptics, and unbelievers in general, reject the truth above presented. We do not design to notice here the various views urged against it, or examine the grounds upon which they are maintained. We have had too much experience of life, and know too much of human nature, to give the sceptic credit for sincerity in his opposition to divine truth on this subject, and his life and death prove that, in our opinion of him, we do him no wrong. We believe most infidels, in their rejection of revelation, find it difficult at all times to satisfy their consciences, and in seasons of trial and affliction, need the countenance and admonition of sceptics like themselves, to enable them to

"stick to their principles."¹ Were they really sincere in searching after truth, the simple fact that all religious systems devised by men, in all ages of the world, have failed to answer the objects designed, and needed by creatures, such as sinful men are, should convince them of the insufficiency of natural religion, and dispose them to abandon it. They must have discovered, ere this, that human knowledge is not adequate to the task of divine instruction, such as the soul needs in regard to God, and the consciousness of its own inability, realized by the infidel in common with believers, should incline him at least to a candid investigation of revelation, which investigation, if so made, we know would result in his conviction of its truth.

It is known, also, that it is more the fashion of infidel writers to boast of the sufficiency of reason, than to prove it. If reason alone is adequate, and can give the aid man's moral and religious wants require, we may justly ask, why has it not done it? If its boasted sufficiency is capable of demonstration, why has not such demonstration been given? Surely the world is old enough to admit of the fullest experiment, and the consequences of sin are fearful enough to demand an adequate remedy, if reason can supply it. That it has not done so, under the circumstances, though nearly six thousand years of the world's experience of sin and guilt have rolled around, is moral demonstration that reason cannot do it, and that her supporters, in their voluntary ignorance of divine truth, have exalted her too much. Let then the boasted advocates of reason learn to limit it within the bounds to which the God of reason has confined it, and for the vague and uncertain deductions of rationalism, substitute the clear and life-giving instructions of the word of God, that word of truth acknowledged by the church, and with the church they will share in the superior blessings it was designed by its divine founder to confer.

Among these blessings, not the least will be a conviction of the truth here urged in regard to the divine origin of the church, and consequently the divine authority upon which its teachings are founded.

¹ It is said that President Cooper, well known throughout the South for his infidel sentiments, and the wide-spread evil that resulted from them in his position, as President of one of our most influential Colleges, required, when sick or dangerously ill, to be thus reprimanded, and that this reproof was sometimes courageously administered by his wife, who had doubtless imbibed her infidelity from his teaching. In admonishing him to "stick to his principles," she did no more than was right in a pupil so well instructed by her teacher. But Cooper was not the only infidel of whom such misgivings may be affirmed. It is doubtless true of all infidels, though purposely concealed by them.

Another characteristic drawn from our premises, is

II. That the constitution of the church, its laws and government, are divine, and adapted to all its wants and exigencies. If the church itself is of God, as we have shown, we cannot suppose that he would have left it to take care of itself, or work out its destiny without some fixed and established principles to govern it. Having a definite and fixed object in view, viz : the restoration of fallen men to the favor of God, and obedience to the will of God, that object itself, for its accomplishment, would require such constitution and government for the church, on the part of God. To suppose the contrary, would be incompatible with the divine nature and perfections. Under such supposition it would follow that God had no distinct object to accomplish by the church, or that he was indifferent in regard to it, which cannot be presumed. We know distinctly what the divine purpose was in instituting the church, and are equally assured that he is not indifferent in securing its accomplishment. We assume therefore, that the church as such, has its proper constitution, and government under it, and that these are equally divine with the church itself.

We assume also, that if the church has its constitution, laws and government under it, and these divine, they are adapted to all the wants and necessities of the church, the second branch of the proposition above affirmed. We have shown that the divine purpose, in instituting the church, required for its accomplishment, that it should not be left to proceed at random, but be subject to some fixed and established principles for its government. If such established principles were requisite at all, and it has been shown that they were, then they would be so provided as to supply the wants of the church under all circumstances and at all times. Such would necessarily be the divine proceedings in such case, provided God designed that his purpose in relation to the church should be accomplished.

We assume then, that the church has its constitution, its laws and government, and that these are adapted to all its wants and exigencies. If so, it needs, in these respects, no human provision, no legislation of man to supply its deficiencies or give it success. And such is precisely all the teachings of God's word upon the subject. It everywhere exhibits God alone as ruler and governor of his people. As such his authority is supreme, and at all times exerted. The divine law, according to which it is exercised, is the word of God, which, says the apostle, "is given by inspiration of God, and is pro-

sitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16-17. The apostle, in so many words, here asserts: First, the divine authority of the word or law of God, "*given by inspiration of God;*" Second, its completeness or perfection as such, and as a rule of faith and practice, viz: "*profitable for doctrine, for reproof, for correction, for instruction in righteousness;*" and Third, its design and end; "*that the man of God may be perfect, thoroughly furnished unto all good works.*" How superfluous then, "*the commandments of men;*" when the bible gives us the commandments of God, unless it be to make the latter of "none effect." Under these conditions of the church, and God's own relation to it, no human power can interpose itself between it and God, or claim supreme authority in it. Where such power is assumed, as in the case of the pope of Rome and pretended councils of the church, it is, of course, wholly arbitrary, and without authority, as far as the church itself is concerned. How, under the forms of Romanism, such central power was gradually constituted, and strengthened until it became supreme, and claimed to rule as such, the history of the church fully reveals.

Nor does it, in the least, invalidate our position in regard to the constitution of the church, that no special and defined form of government is prescribed for it. When such special form was necessary, as in the case of the Jews, it was provided and distinctly defined. Still, Jehovah was their Lawgiver, and his authority supreme in all that concerned his service and their moral and religious obligations. Moses and Joshua, their Judges and Prophets, were but his ministers, received at his hands the divine law, and executed it as God himself enjoined. They claimed for themselves no authority apart from God, or pretended to its exercise independent of God as alone supreme in Israel. Yet even among the Jews themselves, the external form under which the divine authority was exercised, varied according to the peculiar circumstances in their history, being manifested at one time under the direction of Judges; again under the government of Kings, though even contrary to the counsel of God, as Samuel made known to the people, 1 Sam. 8: 10-22; and finally, a mixed form of government, constituted by uniting the regal and priestly offices in one. When such special form of government, though varied by circumstances, was no longer necessary, and God had fully accomplished his purpose in regard to the Jews, the time having come for the incorporation into the church of the Gentile na-

tions, it is left to the adoption of such forms of government as its varied circumstances required and were best adapted to its peculiar necessities. These several forms are such as expediency dictated, and not of divine appointment. This is manifest from the simple fact that, as the Gospel and its provisions of grace were intended for all nations, and not for one alone, and that one peculiarly circumstanced as were the Jews, no form of government is at all prescribed, either by Christ or the apostles, and the church is left to the selection of such as its outward circumstances render necessary or most expedient. It would be just as absurd for Lutherans and other protestants, who hold that the government of the church is vested, not in its ministry or clergy, but in the church itself, and that each congregation or society of christians possesses the right to prescribe, under the gospel, its own discipline and rules of order, to claim a *jure divino* right for the particular form of government they approve, and believe to be in accordance with the word of God, as for those sections of the church to do so, which hold to its government by Bishops. Neither form is of divine appointment, and for the reason above given, never can be, whilst both are allowed by the word of God, and either may be adopted by the church as deemed most expedient. Of the forms of government most common in the church, we believe that the Congregational, and such as most nearly resemble it, are not only most expedient, but most in accordance with the New Testament and the usage of the apostles, as there given. The *jure divino* right of Episcopacy, and the *jure divino* right of Papacy, stand, therefore, upon the same footing with every other assumption in the church, not being founded on the word of God, or sanctioned by it.

Other conclusions also follow from the principles above stated, connected with the constitution and government of the church, a few of which we will here give, without detaining the reader with remarks upon them. More might be added, if the design and limits of our subject allowed it. From what has been said, in addition to the conclusions already given, it follows :

a) That the church, as such, has no *legislative power*, but only such as is *declarative*. Its "law and testimony" is God's Holy Word, to which nothing can be added and nothing taken from it. 2 Tim. 3: 16. Rev. 22: 18, 19.

b) That *decisions, or judgments of the church*, are only valid as far as they are in accordance with the word of God, and sanctioned by it.

c) That the principle assumed by Luther in the Reformation, and maintained at the diet of Worms, not to revoke his opinions, "unless disproven by the word of God, or by inferences clearly deduced from it," was sound and scriptural, Papal bulls, and decrees of councils, to the contrary notwithstanding.

d) That the representatives, councils or sessions of particular churches, or sacristies of christians are, strictly speaking, the only proper *judicatories in the church*, and have authority as such.

e) That the power of synods, whether local or general, is mainly *advisory in relation to the church*, though judicial as far as its own members are concerned. Their jurisdiction also is purely spiritual, as is that of the church in general, and should have no connection with the civil power or be enforced by it.

f) That ministers to preach the gospel, are ordained and constituted such by *virtue of Christ's authority* in the church, and not by reason of any ecclesiastical succession claimed by it. Matt. 28: 19, 20.

g) That thus constituted, they are, under Christ, all brethren, and of *equal authority in the church*, no matter by what name or title they may be designated. Matt. 23: 8. Their office is, as stewards and pastors, to "feed the flock of God," not being "lords over God's heritage," but "examples to the flock." 1 Pet. 5: 2, 3.

h) That punishments inflicted by the church can only be moral and corrective, *not penal*. The tortures of Romanism, and persecution in general, for opinion's sake, are, therefore, contrary to the spirit and constitution of the church.

i) That such corruption in the church, as excludes Christ and his authority from its constitution and government, must make it cease to be a constituent of the church of Christ. As Romanism virtually does so, it ceases to be a christian church. Its catholic name and other pretensions do not make it such. The same is true of all pretended christians, chargeable with a similar corruption of the church.

Another characteristic drawn from our view of the church, is

III. That its teachings are all derived from God, and consequently have divine authority. Religion, in its most enlarged sense, includes both faith and practice, and consists of those things which are required to be believed, and those duties which are to be performed in regard to God. The teachings of the church, if from God, must have relation to both, and possess divine authority as such. They must include instruc-

tion in regard to every article of faith, whether it relates to God, his government and purposes in regard to man, or to man himself. In like manner they must teach all that is necessary to be performed in regard to God : that is, the practical duties enjoined by religion. This measure of instruction is required by the moral and religious wants of human nature.

On the supposition that this needed religious instruction has not been given by God in the Holy Scriptures, as christians maintain, it must be derived from some other source. That it is indispensable to human happiness, is not to be disputed. Whence then is it to be derived, if not given us in the word of God ? As the christian asserts that it is so given, and to the extent required by all the moral wants of man, the *onus probandi*, or burden of proof, rests with the objector. With him we shall leave it, as our design here is not a discussion of the truth of christianity, on the one hand, or, on the other, to answer objections maintained against it. We only observe that in rejecting the word of God, the sceptic makes himself dependent, as a moral and religious being, for the instruction his wants require, upon sources that can never give him any certainty in regard to it. He can have at best but probabilities, and these of the most vague, indefinite and unsatisfying nature. On the other hand, turning to the bible, he not only meets at once with all the instruction his religious wants require, but he finds them given with that definiteness and certainty necessary to impart comfort and inspire confidence.

This moral and religious instruction, indispensable to man in his present condition, the church supplies. It is derived directly from the bible, and is contained in the scriptures of the Old and New Testament, which have been shown to be the word of God. It is consequently of God, and divine. As such it possesses, among others, the following attributes, which include all on this point we shall here present.

a) It is a perfect expression of the *character and will of God*, and reveals to man the divine nature, as far as it is communicable. We have in it such manifestations of the divine character as our relations to God require, and no more. His essential perfections, with our limited capacities, we cannot comprehend.

b) It possesses *divine sufficiency*. The divine intelligence has necessarily adapted it to all the wants of man. Human additions are therefore not needed by it.

c) It has *divine simplicity*, such as God alone could give it, and is capable, therefore, of being understood by all. As far as the essential truths of salvation are concerned, it needs none

to expound it. The intervention of Popes, Cardinals, and councils for its proper exposition, is therefore uncalled for. Isa. 35 : 8.

d) It has *divine efficacy*. Besides its influence, as divine truth or moral suasive power, it is made efficacious to salvation by the Holy Ghost, where its divine agency is not resisted.

e) It is in its nature, of *universal extent and application*. It applies to all nations and all conditions of society, however diversified their wants and circumstances.

f) It is consequently of *universal obligation*. The command to "search the scriptures" for instruction in reference to "eternal life," is binding upon all, whatever may be the circumstances of light and knowledge, in other respects, by which they are surrounded. John 5 : 39. Acts 17 : 11.

g) Traditions and commandments of men, usages of the church not commanded by the word of God, though sanctioned by Patristic authority, or that of councils in the church—as well creeds and symbols of faith in the church, however valuable in themselves, are not the word of God, or binding as such, and can never supersede it, or be lawfully substituted for it.

h) Finally, its sufficiency and relation to man is such, in the above and all other respects, as to constitute it his *only rule of faith and practice*. The church, so long as faithful, must so regard it, and can sanction no other.

Another characteristic of the church, drawn from the above view of it, is

IV. That its provisions of grace are of divine appointment, obligatory as such, and adapted to all the wants of the church. These provisions, commonly termed *means of grace*, are various, and form an essential and important part in the constitution of the church. Our object here is not to show what they are, or separately explain them, but to notice their relation to the church, and its obligations in regard to them.

As the organization of the church is itself divine; as it contemplated accomplishing the purposes of God in regard to the human family, which purpose mainly was, the salvation in Christ of such as believe and render obedience to his will; and as the accomplishment of this purpose on the part of God, would require the agency of means, such as the lapsed and fallen race of Adam required, it follows that such means would be provided on the part of God, and are implied in the constitution of the church itself. Without them its organization, however complete in other respects, would be defective and of no avail. As God, however, would not fail to accomplish his

purposes in this, as in all other respects, it follows that whatever means were necessary thereto would be provided, and this the Bible tells has been fully done. If God has so provided them, they are then consequently of divine appointment, and binding as such.

If we reject their divine appointment, whether on account of human blindness, because we are "slow of heart to believe," or, as in most cases, is true, we desire to avoid obedience to them, we must account for them, their existence, divine excellence and adaptedness to our wants, in some other way. This can only be done by referring them to man. But where is the wisdom apart from that of God, that could have devised them. No human intelligence, however gifted, would have been adequate to the task. Nor could the superior intelligence of higher, or angelic orders, have devised them. To do so, they needed an acquaintance with the physical, social, and, above all, the moral wants of our race, which the divine mind only could possess. Neither human nor angelic knowledge could, therefore, have devised them.

Divine goodness was also requisite in providing them. The condition of the human family was that of lost and undone sinners, perishing in their guilt. This was true of all the human race born of Adam. They needed, therefore, not only to be saved, but to be saved by grace. Their condition was alike helpless; all equally involved in sin, and all incapable of effecting their deliverance from it. The provisions made for their salvation are, therefore, justly termed provisions of grace: such too they are, whether considered in regard to themselves, the divine benevolence manifested in them, or the sin and misery of those for whom they are intended: considered in themselves, their divine excellence and goodness command our love and gratitude. Considered in regard to their benevolent designs, they command our admiration, and prove the giver of them divine. Viewed in relation to the sin and misery of those for whose salvation they are designed, we see the same divine goodness manifested in them.

They needed also divine authority, and divine sanctions, to give them efficacy. The human family, upon whom they were to operate, and who were to be saved by them, were creatures of sin, and under its dominion. It was from sin, and its consequences, they designed to save them. But hating God and holiness; alienated from his service and obedience to him, loving "darkness more than light, because their deeds are evil," their condition required divine authority and divine

sanctions, to enforce the duties the means of grace enjoined for their improvement. Without these, experience shows they would be wholly void and useless. Whatever remaining virtue human nature may possess, it has not that of desiring, much less seeking diligently, its own salvation, apart from the grace of God.

Such indeed is the rebellion and hardness of the human heart in regard to God and duty, that with all the provisions of grace superadded, thousands refuse to be saved by them, and choose still the ways of sin, although the "wages" thereof be "death." But supposing the contrary to be true, and that the sinner should seek for pardon and salvation by means the best human wisdom had devised, such as human reason could most commend, how could he know that God would sanction them? Such knowledge would be indispensable. Without it, there could be no motive to use them, much less to depend upon their saving efficacy. He might employ them, nay, most diligently do so, and yet would have no hope to cheer him in the discharge of duty, much less assurance in realizing the benefits he sought. Doubt and uncertainty would forever bewilder him, and leave him tormented, like the fabled Sisyphus, with the fear, that when the huge stone in Tartarus he was doomed to roll to the top of the hill, had gained at last the summit, it might still fall back, and leave his labor again to be renewed. Such would be his fear, and such too would be his hopeless destiny. It follows, therefore, that without divine authority to give them efficacy, and inspire confidence in their success, the provisions of grace, as such, would be useless to the sinner. They have, therefore, been provided on the part of God, and have, consequently, the divine authority and divine sanctions they require.

We stated, also, that they were adapted to all the wants of the church. We might have added, to all the wants of man, as a sinner, and seeking deliverance from the dominion of sin. His condition as such the Bible describes, and experience confirms all it teaches on the subject. It tells us, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be;" and adds, "they that are in the flesh cannot please God." Rom. 8:7. The same apostle says, "that when they," the Gentiles, "knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts,

and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the creator." "Wherefore, God gave them up unto vile affections," &c. Rom. 1: 21, 32. That the moral state by nature of the Jews, was no better than that of the Gentile nations described above, is testified by the same apostle, in other portions of the same epistle. By Christ himself, in their corrupt condition, they are designated as "hypocrites, serpents, a generation of vipers." Their straightest and most religious sects among them, he represents as "whited sepulchres," beautiful without, but inwardly "full of dead men's bones, and of all uncleanness." That human nature was the same from the beginning, and throughout all stages of its existence, the Old Testament scriptures abundantly testify. The terrible crime of murder, and that too of an innocent and unoffending brother, stained with blood the character of the first family in the world.

When we examine the case more minutely, its moral turpitude is greatly aggravated. Both Cain and Abel, the murderer and murdered, had presented, doubtless in obedience to the divine command, "offerings unto the Lord." Cain brought "of the fruit of the ground," and Abel "the firstlings of his flock, and of the fat thereof." Concerning these respective acts of devotion, we read, "the Lord had respect unto Abel, and to his offering. But unto Cain, and to his offering, he had not respect." Here it is evident, from the narrative, that God, in accepting the one and rejecting the other, regarded not so much the offerings themselves, as the motives and piety of the parties offering them. These were very different, as the sequel showed, and was directly manifested in the temper and disposition of Cain, consequent upon the rejection of his offering. The narrative says he "was *very wrath*, and his countenance fell," for which the Lord reproved him. With whom then was he angry; with the Lord or Abel his brother, whose offering the Lord had accepted? Whilst his feelings were impious in regard to God, it is evident his anger was against his brother, from the fact of slaying him, for it is added, "Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." Now as Abel was wholly innocent in regard to Cain and his offering, and the revenge of the latter without any just ground for it, the case proves the natural wickedness of Cain's heart, thus manifested in the unprovoked murder of an innocent brother. That this view of the case is correct, and that Abel was justified by God, is evident from the acceptance of his offering, and from the testimony of the apostle,

who tells us that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," &c. Heb. 11: 4. If he was then righteous in regard to God, he was innocent also in regard to his brother, and his murder by him is evidence of the fearful wickedness of the human heart, and of human nature in general, as everywhere testified in the word of God. We have dwelt upon the case of murder, here first recorded in the history of the human family, to show that from the beginning its "deeds are evil." It is also added, even in the days of Adam's immediate posterity, "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And again, "God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence." &c. Gen. 6: 5, 12, 13.

Such, as we have seen, is the state of the human family. Such its moral corruption and ruin. Such its enmity to God, and subjection to sin. Such too, its moral helplessness and inability to save itself. It is dependent then, wholly upon the provisions of grace, divinely instituted, for its deliverance from sin, and final salvation. To effect this salvation, these provisions must consequently be adapted to all the wants of sinful nature, and adequate to reform, sanctify and save it. They must include in them pardon for the guilt of sin, together with adequate means for the sinner's reformation, ultimate sanctification and salvation. At the same time, they must harmonize with the divine justice, and all the other attributes of God. In dispensing them, God must be just, yet the justifier of them that believe." Rom. 3: 26. Such are precisely the provisions of the gospel, and such infinite wisdom and benevolence alone could have provided. As affirmed therefore concerning them, they are of divine appointment, obligatory as such, and adapted to all the wants of the church, that is, of those intended to be saved by it.

We said it was not our object to show what these provisions of grace were, in themselves considered, or discuss them separately, but notice them only in their general relation to the church, and as a characteristic of it. They may, however, be thus summarily exhibited, and include

a) Divine pardon for the guilt of sin, which is provided for in the death of Christ, and constitutes the great work of redemption exhibited in the gospel.

b) Justification of the sinner, not by a voluntary release from punishment due to sin, but in consequence of satisfaction made for it. This satisfaction is rendered by the death of Christ, and by faith imputed to them that believe.

c) Means by which this offered pardon and justification are made available to the sinner, and he enabled to secure the benefits they confer. These are commonly termed *means of grace*, and include, 1. The word of God and the various methods provided for its proclamation in the world. 2. *Divine truth*, both written and oral, variously communicated. 3. *Religious instruction* by christian parents and the church. The latter, we fear, is now criminally neglected by both, which, until recently, was not the case. From no other cause is the church and religion suffering more at the present day, and we could earnestly wish that parents in the church, and the church itself, would more fully realize it. 4. *Prayer and its benefits*, in which may be included *self examination and meditation*. 5. The *ordinances of Baptism and the Lord's Supper*, with such other means as specially refer to believers in the church, termed sometimes *special means of grace*. To these must be added, finally, the *agency and influence of the Holy Spirit* to give them efficacy. This he will do in all cases when not perseveringly resisted by the sinner. If then, he finally perish under the means of grace thus provided, it is because he obstinately and wilfully rejects them.

From the views above given, it follows again, as another characteristic,

V. That the unity and integrity of the church depend upon the faith professed and practiced in it, not on its outward rites and ceremonies. The unity and integrity of the church are indispensable characteristics in it. They concern its being and existence. Without either, or both combined, it could not have existence. The true church of God is one, and has been such from the beginning, under all its various forms and dispensations. From the nature of the case, it must remain such unto the end. As there is but "one Lord, one faith, and one baptism; one God and Father of all." Eph. 4: 5, 6, so there can be but one true church on earth, common to all, and including all, agreeing in and founded upon this oneness of their faith. What this faith is, and whether in reality it is possessed, should be the great inquiry with christians, not the particular forms and ceremonies under which it is professed. The former is fundamental and essential to salvation, the latter not. This oneness of faith implies also its integrity, or entireness, as exhibited in the word of God.

That the unity of the church should consist in its faith, and obedience rendered to God, and not in the outward rites and forms under which it is expressed, the nature of the church necessarily required. The church is built, properly speaking, not upon the faith professed in it, but upon the faith *prescribed for it*. The former, viz., the faith professed by nominal christians, may be as various as the minds of men found in the church, and equally opposite and contradictory. No errors and forms of error exist, that at some time or other, have not appeared in the world and found their advocates. Though absurd and unreasonable in themselves, as well as in violation of the plainest teachings of scripture, as were most of them, they were not too absurd not to find adherents, and these in abundance. So it was in all past ages of the church.

It is so now, and in an extreme form is strikingly illustrated in the delusions and immoralities of Mormonism, as well as in some other *isms* of the day. We may have similar manifestations, in a less extreme form, but all still the fruits of ignorance and error in regard to religion. The same is true in regard to the externals of religion in general. They may be appropriate and edifying, and should always be in accordance with the scriptures and the spirit of christian worship taught in them. They are often, however, the opposite, and if not contrary to the word of God, are of doubtful propriety, and but little adapted to promote the true ends of piety and religion. These opposite, and often contradictory forms and ceremonies in religion, result from the circumstance that no specific forms of outward worship are prescribed in the New Testament, but like the outward forms of church government, are left to the discretion and judgment of the church in the diversified circumstances in which it may be placed.

Not so, however, with the faith of the church. Its principles and objects, with all that concerns it, are strictly defined. It is not left to human judgment, and vague and uncertain determinations of men in regard to it. It is offered for *our acceptance and comfort in reposing on it*, not for our framing and adjusting of it. This infinite wisdom has wisely done for us; and well it has, or we should have as many kinds of faith in the church, as we have creeds and forms by which it is expressed. Hence it is that the unity of the church is founded upon the faith prescribed for it, and both are alike essential characteristics of it. It must here be sought for, and not in the outward forms of religion, however excellent and appropriate they may be. To determine, therefore, whether any particular society or sect of professing christians, really

adhere or not to the true church of Christ, and constitute a part of it, we must inquire into the essentials of their faith and practice as christians, not the external rites and ceremonies by which they are distinguished. By practice we mean obedience to christian duty, and conformity of life to the requirements of the word of God, by which true faith is manifested.

It is then the duty of all professing christians, possessing a true and genuine faith, it being essentially the basis of their union with the christian church, to maintain and preserve it. They must preserve, in reality, the purity both of their faith and practice, as the one is necessarily the exponent of the other. How this can best be done, if possible at all, as it surely is and must be, is a question of the utmost moment to the church. By all orthodox protestant christians, it is agreed that this can only be done by their rigid adherence to the scriptures, and in all the essentials of faith and duty, be guided by them as their only rule of faith and practice.

This is evidently the only way, and in the case of all christians, and societies of christians, would be effectual, if all were agreed as to their understanding of the scriptures.

But, inasmuch as all are not agreed as to their understanding of the scriptures, and probably never will be, how then, under the circumstances of such supposed or actual disagreement, can the unity of the church be maintained, its purity preserved, and the scriptures regarded as an infallible rule of faith and practice in it?

We answer, certainly they can, nor can we doubt for a moment, if faith and the church be divine, and the word of God be given for its direction, but that it is made to answer fully the end for which it is designed. That the former are divine, as well as the latter given by inspiration of God, we have already shown.

If then of God, it is a rule of faith for all the church, and for it under all circumstances; and if a rule of faith at all, being from God, it must be a perfect, and as such sufficient rule. But however perfect, if christians cannot agree in their understanding of it, how can it be a *sufficient rule to them?* The Savior says, "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John 5: 39. Paul says to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus," and adds, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17. These scriptures assert unqualifiedly their sufficiency, and if christians are to search them because eternal life is offered in them, and Timothy was made wise unto salvation by them, "through faith which is in Christ Jesus," they certainly with Timothy can savingly know and understand them.

Consequently, they are to all, thus like Timothy knowing and understanding them, a sufficient rule of faith and practice, being made "wise unto salvation" in them, the objection and sophistry of papists to the contrary notwithstanding.

It may here be asked, however, whether creeds and confessions of faith are not essential in maintaining the purity of the church? As far as the unity of the church, and true faith in it are concerned, they certainly are not. These are essential characteristics of the church, and depend not upon the outward confession, or internal consciousness of men, but upon the word of God, with which, however, the latter, if scriptural, will agree. The former, unity and faith of the church, are fixed and determined. They are, therefore, certain and permanent in the church. The latter, viz., outward confession and inward experience of men, are variable and uncertain. But as the church must require a declaration of faith from all that enter it, which declaration must include, from necessity, some summary of faith and practice, it follows that individual churches, as well as societies or bodies of christians formed by the association of such separate churches together, must have their respective summaries, abridgements or outlines of christian doctrine and duty, according to which such declarations on the part of those who unite with the church, or assume to teach in it, shall be made.

Such summaries and abridgements of christian doctrine and duties, are what is meant by symbols, creeds and confessions in the church, and embodied in a written form, as they must be, constitute them. Whilst then, unessential, as far as the unity and faith of the church in themselves are concerned, they are rendered indispensable, in some form, in our confession before the church, of what we believe and design to practice.

In regard to the question, therefore, whether the church must maintain its creeds or abandon them, it is manifest, that as at present constituted, it must retain them. As long as individual churches exist, and as long as these, separately constituted, shall unite together, and thus form societies of christians, such confessions of faith will be needed by them. And as these

societies or bodies of christians are formed by the union of churches and individual christians harmonizing together, or most nearly related in their christian views, different societies, denominations and churches will be constituted, and consequently their different confessions required. Did all churches and professing christians harmonize perfectly or mainly so, in their christian views, but one society or denomination of christians need then exist. In that event, all the various divisions of the church being embodied in one, whether most would be gained or lost to religion, the future would have to reveal. The past history of the church, commencing even with the first centuries, and continuing down to the reformation of the sixteenth century, as well as Romanism down to the present day, presents nothing that is encouraging to genuine piety, or more favorable to centralism in the church, than civil history proves it to have been in the state, or to human happiness in general.

But if creeds are necessary, and whilst they are so, they should not be loose and shapeless things, like the sails of a ship at sea, spread out to catch every breeze that blows, but be distinctly marked and defined. They should specially be so where the essentials of christian faith and duty are concerned. The scriptures are so, and why should summaries of their faith and duties, to be professed by men who engage to take them for their guide spiritually, not be the same? To this, "sincere and honest christians should not object, any more than to the definiteness of the word of God itself. Their object is not to burden the believer, as his faith is presumed to be embodied in them, but to protect and guard the church against such as are unfit for membership and communion in it. The purity of the church would at least be maintained by it, if not its true strength and unity equally promoted. At the same time, whilst thus distinct and definite, they should embody also the spirit of the word of God, and not make distinctions where it has none. It should also be remembered that however well constructed, they are still not the word of God, but human productions, and can only have authority as such.

We said that the unity of the church did not depend upon its outward rites and ceremonies. If it did, then indeed might Romanism justly claim to be the true church, for her ceremonies are quite sufficient in pomp and splendor, as well as number also, to entitle her to such distinction. But magnificent temples, with the richest productions of art to adorn them; altars of curious workmanship, burdened with costly images

of saints and sacred relics of the church ; vessels of gold, with priestly robes and vestments gorgeously adorned ; gilded images and burning tapers ; altar consecrations, Latin prayers and masses for the dead and living ; holy chants and holy invocations ; pious confessions and priestly absolutions ; pious gesticulations, pious pilgrimages and solemn religious processions ; these and similar externals of a pompous ceremony and pious mummary, may adorn the outward forms of religious service, and satisfy its credulous and superstitious worshippers, who, with superstitious reverence, crowd together, to count beads and gaze upon it, but do not offer to true devotion and true piety the christian aliment they seek. It is much to be feared that the church, in the present day, in its outward forms in general, is blindly tending towards the pomp and pride of Romanism above referred to, instead of rebuking it, us all christian churches should do.

VI. We observe again, as another characteristic of the church, that the unity and integrity it possesses, for the reasons given above, do not, and cannot depend upon any external ecclesiastical succession in its ministry, or outward special forms of consecration to it. The church of Rome itself can claim no such regular succession. We know that it pretends to it, as well as some portions of the church disconnected with popery, who claim for themselves an *exclusive divine right of ordination*, on the ground of such succession. But this does not make it so. That papists, needing some show of special divine right for their exercise of ecclesiastical authority, tyranny and oppression, should seek to strengthen themselves by such and other pretensions, is in keeping with their church policy in general, but that any other portion of the church should rejoice in a like vain assumption, to say the least, speaks but little for its christian charity. That the *divine right* of diocesan episcopacy, and its *exclusive jure divino* right of ordination, as far as held by any portion of our Episcopal brethren, are idle and vain assumptions, we know the more candid among them admit. That any should pretend to it, and deny to all others, in all respects as christians, at least not inferior to themselves, a share in christian ordinances and christian privileges, and by a simple flourish of ecclesiastical dialectics, worthy of Rome itself, *unchurch* all not admitting the exclusive validity and authority of their own ordinances, is rather too much for even the credulity of the ignorant themselves, much more such as are fully informed upon the subject. The truth is, the *jure divino* right of Episcopacy, and the *jure divino* right of Papacy, are about the same in importance,

except that the latter need not blush at the enormity of its assumptions. That the church of Jesus Christ, who is alone the exclusive head and source of all authority in it, and which is finally to include all nations, must, in all ages go to Rome and London for their endorsement of its ordination, and certification of church services, is rather too much for human credulity under any circumstances, much more for christians having the *word of God to guide them*. We shall only yet add, on this portion of the subject, the following just remarks by Neander, whose authority in matters connected with the constitution and history of the church, none will question, taken from his introduction to the work by Coleman, on the Apostolic and Primitive church, a work well worth the perusal of the christian reader, who wishes satisfactory information on the subject it discusses. The extract here given, is the concluding paragraph of Neander's introduction to said work, more of which we should like to add, did our limits admit of it. We need no apology, therefore, for here presenting it to the reader. Says the learned writer:

"We hold, indeed, no controversy with that class of Episcopilians who adhere to the Episcopal system above mentioned, as well adapted, in their opinion, to the exigencies of their church. We would live in harmony with them, notwithstanding their mistaken views of the true form of the church, provided they denounce not other systems of church government. But the doctrine of the absolute necessity of the Episcopal as the only valid form of government, and of the Episcopal succession of bishops above mentioned, in order to a participation in the gifts of the Spirit; all this we must regard as something foreign to the true idea of the christian church. It is in direct conflict with the spirit of Protestantism; and is the origin, not of the true catholicism of the apostle, but of that of the Romish church. When, therefore, Episcopilians disown, as essentially deficient in their ecclesiastical organization, other Protestant churches which evidently have the spirit of Christ, it only remains for us to protest in the strongest terms, against their setting up such a standard of perfection for the christian church. Far be it from us, who began with Luther in the spirit, that we should now desire to be made perfect by the flesh."

VII. We yet add, as also characteristic of it, that a uniform system of outward rites and ceremonies, is not essential to the unity of the church. These are left to change and vary as the circumstances of the church may require. As these must often vary, for this reason doubtless the external forms of religion

were left to vary with them. Hence no particular rites and ceremonies are prescribed by either Christ or the apostles, which the latter especially, in establishing churches in different places, would have done, had the essentials of the church required it. Such as were used by the apostles, were all distinguished for their conciseness, plainness and simplicity. The prayer given us by the Savior, commonly called the Lord's Prayer, in its form and matter, its comprehensiveness yet conciseness, its sublimity and yet simplicity; in short, in all the essentials of prayer, is such as Christ only could give, and is not among the least evidences of his divinity.

When his miracles were wrought, by which his divine power was manifested, no vain show or imposing outward ceremonies are seen. When instructing his disciples, as well as the multitudes that gathered to hear him, though himself divine, he speaks in parables, and uses illustrations so plain and simple, that the most unlettered and ignorant could apprehend his meaning. The same simplicity of speech and manner, the same plainness and freedom from pompous ceremony of every kind, is seen also in the instructions and acts of the apostles. Though inspired with the gift of tongues, they address the people in language familiar to all, and in terms so simple that all must understand. Paul, addressing the Corinthians, and referring to his labors among them, deems it proper to remind them also of the *plain and simple* style in which he had instructed them. "And my speech," says the apostle, "and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 4, 5. Peter, in his Pentecostal address, "standing up with the eleven, lifted up his voice, and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken unto my words." Acts 2: 14. He then goes on, with the same simplicity of style, to narrate the events that had transpired among them, charges upon them the death of Christ, and preaches to them repentance. In this address the apostle uses none but the simplest modes of speech. No studied forms of words, no rounded periods, no rhetorical flourishes are seen in it. And what is the effect? We read that "when they heard this (viz: the testimony of the apostle) they were pricked in their heart, and said unto Peter and to the rest of the apostles, "men and brethren what shall we do?" And what does the apostle answer? "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," &c. And what was

the result? "The same day there were added unto them about three thousand souls." When deacons are appointed, elders ordained, and others with them constituted pastors, bishops and ministers of the church, it is done in the simplest form, "by prayer and the laying on of hands." When the disciples come together for religious worship, they sing and pray, have the scriptures read and expounded, and are addressed by their teachers in the language of exhortation, christian kindness and affection.

The same simplicity, as to rites and ceremonies, is seen everywhere in the apostolic church, whilst for the reasons above given, no special or uniform rule is prescribed in their observance. How they subsequently multiplied and burdened the church, and in the end superseded entirely the christian simplicity of apostolic usages, the history of the church explains. Even at the present day, most of the service in the Romish church is in the Latin language, and perhaps properly enough, as the worship of images, of skulls and coats of reputed saints, their adoration, invocation, and prayers in general, might as well be in an unknown tongue, as in any other.

The outward forms and ceremonies of religion will therefore vary, and be more or less adapted to christian worship, according to the religious character of those who professedly constitute the church. They should always, however, be suitable and appropriate to the nature and ends of christian worship. They may vary much, however, and yet all be suitable and approved by those who engage in them. Whether, therefore, christian devotion, as well as the public services of religion in general, is conducted according to written and prescribed forms or otherwise, provided it is not in an unknown tongue, and in other respects becoming; whether congregations stand or kneel in prayer; whether one or another collection of hymns or version of psalms is used; whether the people sit or stand in singing; whether they sing or chant, or both; whether ministers wear robes of white or black, or neither; whether baptism is performed by sprinkling or immersion; and the communion received standing, as do some, sitting, as do others, and kneeling, as by a third; are all questions to be determined by the preferences of christians themselves. By denominations of christians differing in respect to them, when not censurable in other respects, they should be regarded with feelings of christian charity, and be respected accordingly, for the same religious rites and ceremonies need not everywhere be observed, and are not essential to the unity and integrity of the church.

It is manifest, however, that in the church at the present day, and among christian denominations in general, increased importance is given to the externals of religion. That the general tendency is still increasing in the same direction, as we fear it is, is no indication in the church for good. It is seen in the erection of more costly houses of worship, especially in our cities; in their expensive furniture and finish in general, and in the unmistakable pomp and parade attending even the simpler services of religion, such as singing, prayer, the reading of the scriptures, &c. Fashionable music and chants have superseded the tunes in which christians formerly delighted to praise God, in which all were wont to unite, and could do so. Prayers, if such they may be called, are recited, and the scriptures read with a studied formality but little in harmony with the spirit of fervor that should pervade the one, or the simplicity that marks the other. Even the discourses of the pulpit partake of the same fashionable formality and studied diction. Flourishes of rhetoric, rounded periods, a certain refinement of style, and a studied manner and delivery in general, take the place of gospel sermons, such as Luther and the reformers preached, and which, in the main, characterized the protestant pulpit till the polite refinements of modern times began to supersede them. These things, of course, are not true of the church as a whole, of all preaching and all ministers in it; but that they should apply to any in the church is a matter of regret; and that a tendency in their favor should show itself at all, as remarked, is no indication in the church for good. They are contrary to the teachings and spirit of the gospel in regard to them. They countenance and encourage a taste in religion incompatible with true devotion, and inconsistent with the objects contemplated by it. The moral influence and power of religion are also weakened, if not wholly destroyed. Religion thus suffers in its essential interests. Its spirituality and moral power are sacrificed to the world, which they were designed to reform, and christian worship is thereby divested of the saving benefits it would otherwise impart.

VIII. *Finally*—The only remaining characteristic of the church we shall notice is, that as above described, it must ever exist, and will finally prevail. This is often a question of much interest to the christian, and to the christian minister, laboring in the cause of the church and for its success. It is so constituted, however, that it must continue to exist, and be the opposition and powers arrayed against it what they may, if exerted even to their utmost, it must finally triumph.

This conclusion follows, from the fact that, its constitution and purposes are divine. Its institution is of God, and is formed not according to the wisdom of men, but that of God. This, being infinite, could adapt it to meet all the contingencies of its condition in all ages to come. This may seem incomprehensible to men; but as all things are possible with God, and as he designed that his purposes in regard to the salvation of the human family should be accomplished, it follows that the church must stand as firmly as his purposes to be accomplished through it. Its divine origin and divine purposes, to be accomplished by its institution, imply therefore its permanency and success. These are consequently guarantied in the constitution and design of the church, and hence it must finally prevail.

But the final triumph of the church is promised in the word of God, and its success made the constant ground of encouragement to his people. The following are some of its declarations in regard to it: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. "And in thee (Abram) shall all families of the earth be blessed." Gen. 12: 3. "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, (Christ reigning in the church) saying: let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Blessed are all they that put their trust in him. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The Lord of hosts is with us; the God of Jacob is our refuge. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. Yea, all kings shall fall down before him; all nations shall serve him. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Behold, a

king shall reign in righteousness, and princes shall rule in judgment. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God. On this rock I will build my church, and the gates of hell shall not prevail against it. That rock was Christ. And hath put all things under his feet, to be head over all things to the church; which is his body, the fulness of him that filleth all in all. And he laid his hand upon me, saying unto me, fear not; I am the first and the last. I am he that liveth and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron. And he hath on his vesture, and on his thigh written, KING OF KINGS AND LORD OF LORDS. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever."

The above, and similar passages of scripture, refer either directly or figuratively to the church, and the reign of Christ in it. They are unmistakable in their meaning, and are divine pledges of its ultimate success.

The history of the church, in all past ages of its existence, gives ample assurance also, that it will continue unto the end, and finally prevail. When the rebellious inhabitants of the antediluvian world were destroyed for their wickedness, and all perished by the flood but Noah and his family, God preserved the church in the family of his righteous servant. Gen. 7: 1. When subsequently all were again tending to idolatry, God called righteous Abraham from Mesopotamia, established his covenant with him and his posterity, and made "Jacob his inheritance," and "Israel his peculiar people," Gen. 12: 1-4. Though the Jews, as a nation, notwithstanding their proneness to rebellion and apostacy, by a special providence over them, the most remarkable in the history of any people, he preserves the church during the entire period of their civil existence. When finally cut off, as a punishment for their sin, in their rejection of the Messiah, the "Prince of life" and "Desire of all nations," (Hag. 2: 7), the Gentile nations are brought in, and the church established in them. Having now filled up the "measure of their iniquity," in crucifying Christ, their

own promised deliverer, the sorest divine judgments are visited upon them; such, according to their own historians, as no other nation had ever experienced, and it may be added, had equally deserved, for they had sinned against the light of their own scriptures, and the teachings of God's prophets, sent specially to warn them of his judgments. The former Christ charges upon them that they had corrupted, and the latter they had "killed and crucified," so that they brought upon themselves, in the language of the Savior, "all the righteous blood that had been shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom," says Christ, "ye slew between the temple and the altar." Matt. 23: 35. Still they are not wholly cut off from the inheritance of God, but for their unbelief rejected; for, saith the apostle, "God hath not cast away his people which he fore-knew," that is, hath not finally and forever rejected them. Wherefore, in the end, they shall also again be brought in, for says the same apostle, "Have they stumbled, that they should fall?" (finally and forever) "God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy." God thus wonderfully preserves the church, notwithstanding the fall and rejection, temporarily, of his chosen people. He even makes this subserve his purposes of mercy in regard to the Gentiles, by thereby bringing them into the church, and to the enjoyment of its provisions of grace and christian privileges.

By the active and zealous labors of the apostles, and those associated with them in the work of the ministry, churches were established, and the gospel preached, not only in Judea, but throughout all western Asia; and before the end of the first century, throughout the Roman empire generally. The succeeding centuries witnessed the onward progress of christianity, notwithstanding the severe persecutions it suffered from the government, and enforced often by the cruel monsters at the head of it, throughout the whole empire, with the view of destroying it. But in this age of primitive and pure christianity, "the blood of the martyrs was the seed of the church." The severest edicts of the empire, beginning with the monster Nero, in the first century, who in the conflagration of Rome, set on fire by himself, and wickedly charged upon the christians in order thereby to escape the public odium, caused multitudes of them to be burned alive, had no power to arrest it.¹

¹ Mosheim's Eccl. Hist. Cent. I. The case of Nero, here referred to, is so confirmed by Tacitus and other well known historians, ancient and modern,

By the beginning of the fourth century Paganism, which every where had been the religion of the empire, is itself superseded by it, and christianity substituted in its stead. By an edict of the emperor Constantine, who was himself converted to christianity in the beginning of this century, this remarkable transition is effected, and christianity made the established religion of the empire. Whether to this circumstance, in itself alone considered, as some suppose, or to the progress of corruption already introduced into the church, and now strengthened by it, the sad change from this period for the worse in the state of the christian church, is to be ascribed, is perhaps not easy to determine. Certain it is, that from the date of its establishment by the State, and its connection with the civil power, the true objects and interests of the church are seen rapidly to decline, and for the purity and power of primitive christianity, we now henceforth see it only through the medium of increasing outward rites and ceremonies in the church, till its purity is finally wholly lost in the corruptions of Romanism. Still the church is not destroyed. Though driven by corruption, as might have been expected, from the palace, and the altars of temples better suited for the gorgeous celebration of Pagan rites, than for the simple worship of christianity, it is preserved in the retirement of true devotion, and its partial security from oppression, by its flight to the wilderness, and abode there. For centuries, by the persecuted Nestorians in the east, the Waldensians in the west, and other witnesses, too remote from the power of Rome to be destroyed, the spirit of christianity is preserved, till in the providence of God a Wickliff, a Huss, a Jerome, and finally a Luther, with other reformers, are raised up in defence of the gospel as the word of God, and to re-establish again the church upon the foundation of Christ and the apostles. How much, during these dark ages of oppression and corruption of christianity, religion suffered, and what trials of life were endured by those who at all times remained faithful witnesses for the truth, the records of eternity only will reveal. How many also of the faithful Waldensians and others who preceded them, Wickliffites, Hussites, and their brethren subsequently, and what multitudes throughout Germany, and Europe in general afterwards, suffered death and

that it cannot be questioned. His object, it is said, was the pleasure he should enjoy in witnessing the conflagration. But other motives doubtless influenced him. His main object, no doubt, was the destruction of the christians, who had now become numerous at Rome, by exciting against them the public indignation that would be consequent upon even the suspicion of an act so diabolical and wicked. This would have constituted with Nero, an adequate motive for its commission, and was no doubt the true one.

the loss of all things for the sake of Christ and the gospel, and through whom the church, in its essential faith and purity, was then, and in like manner, is still preserved, is only known to him for the sake of whose truth they suffered, and by whose grace and power they were sustained.

We thus see that at all times God has taken care of the church and preserved it. A special divine providence has been exercised over it. Its greatest trials, difficulties and persecutions, have been overruled for good, and in it, as in the divine government in general, the wrath of man is made to praise God. We infer from the past history of God's dealings in regard to it, that he will preserve it unto the end. From the care of God thus exercised over the church, and manifested in its past preservation, as well as from its divine constitution and success, guarantied in the word of God, we conclude it must remain, and in the end triumph over all its foes. This was the last characteristic we assumed in relation to it, and on it we base the following conclusions:

a) The success of the church, and its final triumph on earth, though resisted and retarded by Satan, and human depravity and apostacy, are ultimately secure, and cannot be defeated.

b) The self-sustaining elements of its constitution, provide for the preservation of the church, under all possible conditions of its existence.

c) Corrupt and wicked men cannot destroy the church, but like the Jews of old, may cause themselves to be rejected from it. God will always have his people, who do not bow the knee to Baal. 1 Kings 19:18. Rom. 11:4.

d) The degree of prosperity possessed by the church will, under God, depend upon the faith and purity of its members. External success in the church, is not necessarily evidence of its real prosperity.

On the subject of the church, considered with reference to the foregoing characteristics, we make, in conclusion, the following remarks:

1. The divine object, in the institution and preservation of the church, is the glory of God, as connected with human salvation, for which it provides. This alone could constitute with God, a sufficient motive for its institution and the divine care over it. It accounts also, satisfactorily, for the provisions of grace so richly bestowed in it.

2. Though many perish, yet multitudes of the human family are ultimately saved, and thus accomplish the purpose of God in regard to them. What proportion of mankind are saved, human wisdom cannot determine. It is, doubtless,

much greater than is generally supposed. The question itself is not one of practical importance, and concerns God rather than men, and therefore Christ himself saw fit not to answer it.

3. As the constitution of the church, and provisions of grace in it, are adapted to all the moral and religious wants of man, all men may share in their saving benefits, and God designs that all should do so. Such as perish might therefore be saved if they would. As God designed their salvation, as well as fully provided for it, his purposes of mercy are still accomplished, although such as perish are not benefitted by them.

4. The church, strictly speaking, consists of such only as hold the faith enjoined by the word of God, and live in obedience to its requirements. But as many outwardly profess this faith, without realizing its true nature and obligations, it must include in it also externally others than true believers only. The "tares" grow with the "wheat" until the harvest. "The Scribes and Pharisees also sit in Moses' seat," &c. Matt. 13: 20; 23: 2, 3. Hence it is lawful also to receive the sacraments when administered by such, though not themselves converted men. Augs. Conf. Art. VIII. The church, and validity of its ordinances, are not thereby destroyed, or their saving benefits prevented, if received in faith. But, strictly speaking, the church of God is the body of true believers only, and such all should seek to be.

5. It is contrary to the nature of the church, as constituted, to contemplate it apart from the essentials of faith enjoined in it, and as distinct from obedience to its requirements on the part of those who constitute it. Its saving benefits, and they may be such to all, are connected with, and suspended upon the exercise of faith on the part of professed christians, and grow out of it. They are not enjoyed or realized, therefore, simply in consequence of external or visible union with the church. Such union with it, however, in the exercise of a saving faith, is the duty of all. By "saving ordinances" in the church, is meant, their saving influence upon such as rightly improve them.

6. Much of the saving efficacy of the means of grace, will depend upon the manner in which they are recommended and enforced by those in the church, to whose care and diligence instruction in regard to them is committed. If ministers, christian parents, and others in the church, are negligent in this respect, their benefits will be lost to those who should enjoy them, tares will multiply among the wheat, and the children in the church, as well as those out of it, will grow up accordingly.

7. As much of the benefit of the means of grace in the church depend, under God, upon proper instruction in regard to them, christian parents are bound to impart such instruction to their children, and others dependent on them, in addition to the care of the church in this respect; and especially when neglected by the church, as now too commonly is the case.¹

8. Excuses for neglect of duty in these respects, on the ground that the provisions of grace in the church are such as not to require it, or on any other ground whatever, where attention to it is practicable, are sinful in themselves, and do not leave guiltless those in the church who plead them. Many christian parents conclude, that as the means of grace are provided in the church, their children and dependents necessarily enjoy them, or may do so if they will, without giving themselves, as parents, any care in regard to them. Others conclude they have no time personally to attend to the religious instruction of their children, and commit it to the church in general, or neglect it altogether. But are not parents still bound, as much as under the Mosaic dispensation, to train up their children in the "nurture and admonition of the Lord?" Eph. 6: 4. And if the precepts of the moral law are still binding, not only on us, as parents, but on our children also, are we not bound as parents to instruct them in them. This the Jewish parent was under the most sacred obligation to do. The divine injunction was, "thou shalt teach them (the commandments, including all the moral precepts) diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up," &c. Deut. 6: 7, 8. They were also to bind them for signs upon their hands, and have them as frontlets "between their eyes." They were to write them on the posts of their houses and on their gates. And what did

¹ We see it recently mentioned, to the credit of the queen of England, that she attended personally to the religious instruction of her children. Their scripture lessons on the Sabbath, as well as the catechism of the church, are recited to their royal mother, who though a queen, is not above discharging personally the duties, as a christian mother, she owes her children. As monarch of so great a nation, if right in parents at all to do so, she might well plead the burden of public cares for neglecting, or at least assigning to others, the duty here referred to. But in her views it is too important to be neglected, and, as a christian mother should, she recognizes her obligation to attend to it herself. What an example for christian mothers in the church generally, and how worthy of imitation! We know, indeed, that formerly this was the common custom of parents in the church. But nowadays, hundreds of families permit their children to grow up in shameful ignorance of the scriptures, and as for the catechism of the church, if not thought really vulgar to attend to it, its instruction is wholly neglected. Our pious fathers, in their day, thought and acted differently.

God design by these specific commands? Were they not intended to secure to the young a knowledge of his commandments, by which they were to be judged, and obedience to which was required of them. And are not the same precepts, the same commandments of God, all obligatory upon parents in the church now, as in the church then? Are they abrogated, or in any respect abolished; or are the people of God now, any more than in the days of Moses, released from obedience to them? Says Christ, "I am not come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. After denouncing judgment against such as should break even "one of these least commandments," or "teach men so," he adds, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." v. 19, 20; showing that his instructions have reference, not to the ceremonial, but to the precepts of the moral law. The instructions of the apostles are all to the same effect. Says the apostle, "shall we continue in sin, that grace may abound? God forbid." That is, though grace does abound, we are still to exhibit in our lives the fruits of faith, and must be judged by them. Faith without works, that is, the fruits of faith, is justly, therefore, declared to be *dead and vain*. If these things are so, how will christian parents answer for neglecting the instruction of their children in reference to them. For the church to neglect it is bad enough, but parents in the church can plead no excuse for doing so. We have enlarged on this point more than we intended. Its great importance to the church, and relation to parental duty, in regard to which increasing neglect is clearly seen in the church, have urged our doing so.

9. Our highest gratitude is due to God for the institution of the church, and the blessings we enjoy in the provisions of grace connected with it. It is due to God, therefore, to improve them as they were intended. Thousands, we know, do not and will not. The fault here is not with God, but themselves. They might, if they would, share in all the benefits conferred by the means of grace instituted in the church. Nay, it is designed that they should do so. Even God himself enjoins it upon them. That the sinner then should neglect them all, as multitudes do, is a sad confirmation, both of his subjection to sin, and unwillingness to be delivered from it.

10. If we enjoy ourselves, in the church, the provisions of grace designed for our salvation, and realize the obligations they impose, our exertions as christians, will be suitably employed to extend them to all others. The wants of the heathen, and morally destitute in the world, should need no other argument to enforce christian duty in regard to them. Had this been always understood, and properly realized, the whole world, long since, might have been converted to God. That it has not been, is evidence that the church has been unfaithful to the duty, in this respect obligatory upon it. The economy of the church, as we have seen, is divine, and provides for its continuance and ultimate complete triumph in the world. This implies its final extension throughout all the world. It implies then, also, the duty of the church and of christians, in reference to it. This duty is imperative upon them, and always will be. It may be lost sight of and neglected, as too commonly has been the case in the past history of the church. A better and brighter day, we trust, is dawning in this respect. Evangelical christians, of all denominations in the church, are becoming more sensible of the importance of the subject, and are manifesting more of the spirit of the gospel in their teachings and measures concerning it. When this is once felt, and pervades the church to the extent it should, the great command obligatory upon it, to "preach the gospel to every creature," will soon be executed.

With these auspicious indications on the part of the church, the providence of God seems also to be peculiarly coöperating. Churches among the heathen, heretofore supported by the contributions of christians at home, are now themselves contributing freely (we allude to the Sandwich Islands.) as self-sustaining churches, to extend to other heathen, the gospel now established among themselves. Many of the missionaries, laboring hitherto with more doubtful success, are now encouraged by indications more favorable to the spread of the gospel in the fields they occupy. Eastern Asia in general, and China in particular, comprising together more than a third of the whole human race, are now opening their boundless territories to christian instruction, a circumstance unknown before, and inviting the gospel to their shores, whilst revolutions in their governments, now in progress among them, promise additional encouragement to the cause of christianity in general in the east. In papal countries, including even Rome itself, the cause of civil and religious freedom, hitherto wholly unknown, is beginning to be better understood and appreciated, and a

door for evangelical truths and the scriptures is thus opening among them.

God, in his providence, is thus uniting with and sanctioning the growing interest of the church on the subject of its extension, and the spread of the gospel throughout the earth. This in itself should be a source of encouragement to christian exertion. It should inspire confidence, and urge to greater faithfulness in this department of christian duty. Let this be realized. Let christians be faithful to the obligations they owe the heathen and the morally destitute portions of the world, which obligations they can only discharge by sending to them the gospel. Let the church do this in the spirit of the gospel itself; with that charity which, in the language of the apostle, "beareth all things, believeth all things, hopeth all things, endureth all things," and the work will prosper. God himself will smile upon it, and crown it with success. Then, and only then, will the church, divine in its institution, and adequate to all the religious wants of the world, have fully accomplished the ends of mercy for which it was designed. Then will it be "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." When all shall say, "come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the law from Jerusalem. And he shall judge among the nations." "Behold the Lord God will come, and his arm shall rule for him. He shall build the temple of the Lord, and give himself no rest, until he has made Jerusalem a praise in the earth." "They shall come from the east and from the west, and sit down in the kingdom of God," for says Jehovah, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, and say, in the Lord have I righteousness and strength."—AMEN.

ARTICLE III.

REMINISCENCES OF LUTHERAN CLERGYMEN.

IT is the design of the writer to present to the readers of the Review, in a series of sketches, reminiscences of deceased Lutheran ministers, who were eminent in our earlier history, and distinguished for their zeal in advancing the interests of our Zion. It is a pious duty to rescue from oblivion the memory of the great and good, and to transmit their virtues and services to posterity. We have to regret, however, that our sources of information are so limited in reference to important events in the past, and that much interesting and valuable material, relating to the labors and struggles of those, who were active in planting and rearing our church on these Western shores, has already been lost. It is our design, in the work which we have assigned ourselves, to gather from those who still survive, as links connecting us with a former generation, and other available sources, such facts as may be worthy of preservation. We shall commence our series with a sketch of the character of

JOHN C. KUNZE, D. D.

one of the greatest and best men of his age, whose life was useful, whose death was honored, and whose memory deserves to be revered by the church. He was born in Saxony, about the middle of the eighteenth century. His classical education he received at the Gymnasia in Rossleben and in Merseburg, and was thence transferred to the University at Leipzig, where he remained several years. Having completed his Academic course with honor, he engaged for several years in the work of giving instruction in some of the most important seminaries of learning in his native land. It was, during this period, that he acquired those habits of accurate study, careful discrimination, and systematic effort, for which he was distinguished in after life, and laid the foundation of that ripe scholarship and extensive erudition, which rendered him an honor to the church, and his name a praise in the community. Whilst he was engaged in this position, the Faculty of Theology at Halle received an application for a minister from the corporation of St. Michael's and Zion's churches, Philadelphia; their attention was immediately turned to young Kunze, who was regarded as a "candidate of Theology, well ground-

ed in knowledge and experience." Being their choice for the situation, and having expressed a willingness to accept the appointment, he was accordingly ordained to the ministry of reconciliation, by the Consistorium, at Wernigerode, and, as soon as his arrangements could be made, he took his departure from the country of his birth. He reached the United States in the fall of 1770, and at once commenced his duties as an associate pastor of the German churches in Philadelphia. This field of labor he occupied for fourteen years, universally beloved, and exercising a wide influence for good. Whilst a resident in this city he discharged, for several years, the office of Professor in the University of Pennsylvania, from which institution he received, in 1780, the honorary degree of Master of Arts, and in 1783 that of Doctor of Divinity, honors in those days rarely conferred, and only upon such as had undisputed claim to the distinction.

Dr. Kunze's pastoral relations in Philadelphia were dissolved in consequence of some difficulties, that had sprung up in connexion with the proposition to introduce the English language into the services of the church, a measure which he cordially favored, and for the advancement of which he toiled for years. His efforts, however, at this time, having been frustrated, and preferring peace to other considerations, in 1784 he accepted a call to the city of New York, where he labored for the space of twenty-three years, until July 24th, 1807, the time of his death. He died of pulmonary disease, in the sixty-third year of his age. His funeral discourse, at the request of the vestry of his church, was preached in the presence of a large assembly, by Rev. William Runkel, Pastor of the German Reformed congregation in New York, from the words — *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.*

Under his pastoral care, the church in New York, which had been in a declining condition, revived and greatly increased. He was devoted to his work, and was indefatigable in his exertions to advance the welfare of his people. He was very generally esteemed, and seemed disposed to unite in any effort designed to do good. For a long time he filled, with signal ability, the Professorship of Oriental Literature in Columbia College, and so high a reputation did he enjoy as a Hebraistic scholar, that young men, who were pursuing their Theological studies with ministers of other denominations, frequently resorted to him for instruction. The Rabbins connected with the Jewish Synagogues, also often came to him for assistance,

when they encountered difficulties in the reading of the Hebrew.

Dr. Kunze was deeply interested in the general prosperity of our church, and did much for its improvement and extension. He prepared a Hymn Book for the use of the church, consisting, in a great measure, of German hymns, translated into English verse, and generally in the metre of the original, so that a congregation, accustomed to the beautiful German tunes, could unite with their children in singing the praises of God, without any change, except the language, which was now intelligible to all. He also composed a Catechism and a Liturgy in English, pursuing the same course as he had with regard to the Hymn Book, in order that the prejudices of the Germans might be more readily reconciled to the proposed innovation.¹

Dr. Kunze was chiefly instrumental in establishing the *New York Ministerium*, the second Synod of the American Lutheran church, and of which he was the first presiding officer. It organized with six ordained ministers and eighteen congregations, its constitution being similar to that of the Synod of Pennsylvania, with this exception, that the German was not made the language of Synod, or that in which divine service was to be conducted, unless required by the circumstances of the congregation. The principal object, contemplated in the formation of this Synod, was the introduction of the English language into the public worship, a measure, to which the Synod of Pennsylvania had always been violently opposed.

This tenacious adherence to the exclusive use of the German language, in the services of the church, was one of the greatest obstacles to our early success in this country. For a long period it retarded our progress, and very nearly occasioned our total ruin. Thousands abandoned their parental communion, and sought a home in other churches, because their children did not understand the German, whilst many who remained, because of their limited acquaintance with the language, lost all interest in the exercises, and became careless in their attendance on the ministrations of the pulpit. The result was, that other churches built on our material, and gathered in a rich harvest. Visit our large towns, and among nearly all christian denominations, you will find individuals of Lutheran

¹ Dr. Kunze was the author of a number of works, among them one entitled, *Something for the Understanding and the Heart*. Its appearance excited a deep interest among the German population, and was extensively read. He also wrote a *History of the Lutheran Church*, and prepared a *New method for calculating the great Eclipse of June 16th, 1806*.

extraction, occupying a prominent and useful position, who, for the reason given, were driven away from the church of their birth, in which their influence could have been still more extensively exerted. Go to some of our cities, and you will be pointed to churches, whose membership is almost entirely composed of those, who were originally Lutherans, or descendants of Germans, upon whose services the Lutheran Church has unquestionable claims. How different would be the aspect of things in our church at this time, if a different course had been pursued, if Dr. Kunze's counsels had prevailed! He was the first of our clergymen who introduced the use of the English into the services of the sanctuary, and sustained the liberal policy recommended by the venerable founder of Lutheranism in this country. He fearlessly advocated the measure, and labored with untiring effort to promote it, by all means in his power. He could penetrate into the future, and his sagacity anticipated the sad consequences, which we have since experienced. He was warmly attached to the church, and deeply interested in the rising generation. He therefore, with sorrow and painful solicitude, saw the young forsaking the church of their fathers, and thought the proper correction ought to be applied. But the current against him was too strong. Few of his cotemporaries sympathized with him in his views. The sentiment very generally prevailed, that the German could be perpetuated in this country, and it was neither desirable nor possible to establish an English Lutheran church in the United States. He particularly encountered opposition from Drs. Helmuth and Schmidt, whose prejudices against the English language were most violent and unrelenting. But so fully was Dr. Kunze convinced of the propriety of the step he had taken, and the unwise course of those who had differed from him in this controversy, that one of the last acts of his life was, the communication of his views upon the subject, to the Synod of Pennsylvania, which still seemed so unwilling to recede from its original position.

From all that we can learn respecting the character of Dr. Kunze, we conclude that he was a man of great learning and varied attainments. He was regarded as one of the best Theologians of his day, and was particularly distinguished for his acquaintance with Oriental literature. He was industrious, rather severe in his application, and systematic in his habits. His library was extensive and very valuable. It was perhaps the largest private library, at that time, possessed by any clergyman in our country. He usually had young men under his care, in a course of preparation for the christian ministry, a

few of whom still survive, and cherish for the memory of their learned preceptor, an affectionate regard, and a most profound veneration. His instructions were frequently imparted in the Latin language. The late Dr. Miller, of Princeton, N. J., in his "Retrospect of the Eighteenth Century," after acknowledging his obligations to him for much important information in that interesting work, speaks of him thus: "The various acquirements of this gentleman, and particularly his Oriental learning, has long rendered him an ornament of the American Republic of letters. He has probably done more than any individual now living, to promote a taste for Hebrew literature amongst those intended for the clerical profession in the United States. And although his exertions have not been attended with all the success that could have been wished, owing to that want of countenance from the public, and from individuals, which is necessary, yet he is doubtless entitled to the character of a benefactor of the American churches."¹ Dr. Mason also speaks of him as one, to whom the whole American church is especially indebted, for the attention he devoted to the study of the learned and Oriental languages.

As a preacher, Dr. Kunze took a high rank. Although his voice was feeble, he was considered eloquent in the pulpit. His manner was dignified, earnest and fervid. His sermons were highly instructive, partaking of a didactic character, and marked for the fidelity, with which the truths of the gospel were discussed. He was fearless and independent in the discharge of duty, and in this way sometimes incurred opposition and excited hostility. The European Germans, on one occasion, became very indignant, because he had rebuked their desecration of the Lord's day, and for the purpose of gratifying their vindictive spirit, published in some of the newspapers of the day some abusive articles, containing malignant imputations. He was a faithful pastor, and seemed much concerned for the spiritual welfare of his flock. In 1782, whilst settled in Philadelphia, he expresses himself in connexion with his labors there, in the following manner: "Especially among the young in this place has a fire been kindled, which to the mutual joy of Dr. Helmuth² and myself, has been burning upwards of a year."³ In 1785, alluding to his congregation in New York, he says: "By the grace of God my labors have not been in vain. The number of souls gained by the word

¹ *Retrospect of the Eighteenth Century*, Vol. II. p. 56.

² Dr. Helmuth was at the time his colleague.

³ *Hallische Nachrichten*, p. 1423.

is not large, yet several have come to me with tears, and expressed a desire to converse with me in relation to the interests of their souls."¹ These, with other illustrations, found in the *Hallischen Nachrichten*, will give the reader some idea of the interest he took in his people.

Dr. Kunze was distinguished for the simplicity of his character. He was sincere and artless. In him there was no guile. In his intercourse he was accessible and communicative. His disposition was kind and affectionate. He was sensitive to a fault, and often his comfort was disturbed, and his peace embittered, because some unkind expressions or severe remarks, uttered to his disparagement, reached his ears. He was a man of unbending integrity, scrupulously conscientious, honest in all his purposes, and fixed and steady in their execution. He possessed great benevolence of heart, and was always ready to engage in a good work. The indigent and the helpless found in him a friend. He sympathized with the afflicted, and to their relief was ever willing to devote himself. To every enterprize, designed to ameliorate the condition of his fellow men, he gave his countenance and support. His views were liberal and enlarged, and with most of the public institutions of the day, he was identified. He was a philanthropist in the full sense of the word, and his life was an illustration of that beautiful sentiment, which we might all with propriety adopt:

Homo sum et humani a me nil alienum puto.

He was a man of unaffected and cheerful piety. Blessed with a pious mother, his early life was imbued with a deep devotional feeling, and the religious impressions of his youth were never effaced from his mind. He received the scriptures as a Divine Revelation, embraced its teachings with a cordial faith, and made its precepts the rule of his conduct. His piety was deeply seated in the heart. It was uniform, not mere impulse—a reality, not simply a name, a principle which exhibited itself in his life, and controlled his actions. He died full of humble trust and filial faith in his Savior, in the confident and peaceful expectation of everlasting perfection and bliss through the merits of the Redeemer.

HENRY ERNST MUHLENBERG, D. D.

The same vessel which conveyed to our shores Dr. Kunze, also brought Dr. Muhlenberg as a passenger from Europe, whither he had gone to complete his education, our own country, at that time, furnishing limited advantages to candidates

¹ *Hallische Nachrichten*, p. 1509.

for the ministry, especially of the Lutheran church. Henry E. Muhlenberg was *the worthy son of a worthy sire*, and although he occupied a prominent position in our earlier history, much less is probably known with regard to his character and labors, owing to the peculiar relation which the father sustained to the church, as its founder in the United States. Our attention has been so frequently directed to the one, that we have lost sight of the other. The labors and sacrifices of the elder Muhlenberg—*clarum et venerabile nomen*—have so engaged our sympathies, and claimed our interest, that comparatively few among us are acquainted with the part the son acted and the high reputation he enjoyed.

The subject of the present sketch was the youngest son of Henry Melchior Muhlenberg, D. D., and was born at the Trappe, Montgomery Co., Pa., in the year 1753. The rudiments of his education he received in his native place, and, after the removal of his father to Philadelphia, he attended the public schools in that city. In the Spring of 1763, when in the tenth year of his age, with his brothers Peter and Frederick, he was sent to Europe, to finish his Academic studies, and to lay the foundation of his theological course. After a voyage of seven weeks, they reached England, and soon after they sailed for Holland. The brothers proceeded directly to Halle, and young Henry, having been placed under the care of an attendant, went by way of Oldenberg, Bremen and Hanover, with the intention of visiting Einbeck, his father's native place, and in which many of his relatives still resided. On the journey an incident occurred, which showed the resolute purpose, which even at that early period of his life he possessed. Having been basely deserted by the man, to whose protection he had been confided, in a land in which he was an entire stranger, he commenced the long journey on foot, without money or friends, in no way depressed or disposed to despair. As he approached the end of his dark and dreary journey, when almost exhausted by the fatigue, he was met by a stranger, whose benevolent heart was touched, when he heard the sad tale of the inexperienced youth, and pitying his helpless condition, he generously carried him on his back to Einbeck, and cheered him by the way with the recital of pleasant stories. He never ascertained the name of this kind friend who relieved him in his lonely situation, but at the time he confidently believed that it was some good angel, commissioned by Providence to afford aid to him in this hour of need. He was soon after sent by his friends at Einbeck to Halle, where he at once commenced his studies, to use his own lan-

guage, "among the orphan children at the Orphan House." In this school he continued for some years, spending a larger time in the highest classes than was necessary, as he had not yet reached the age required for admission into the University. This he entered in the year 1769, and remained a member about one year. After an absence from his home of seven years, it was natural that he should wish to return. He thought it desirable, also, to take advantage of Dr. Kunze's company, who was about to sail for the United States, a trip across the ocean, in those days, being a much more formidable undertaking than at the present. During his residence abroad, he had made good use of his time and opportunities, storing his mind with useful knowledge, and disciplining it for future effort. He also secured the acquaintance of some of the most learned theologians of Germany, with whom he, in after life, maintained a correspondence, and whose friendship he found of great value to him.

Dr. Muhlenberg arrived in this country in 1770, and was the same year ordained by the Synod of Pennsylvania, then in session at Reading. He immediately commenced the work of the ministry, and was associated in his labors, for many years, with his father, who was still preaching in Philadelphia, and had charge of several congregations in the vicinity. He occupied this field till 1776, when, in consequence of his attachment to his country, and his devotion to the principles of the American Revolution, he was obliged, with his family, to flee from the city on the approach of the British. Although he afterwards returned for a season, he was again forced to retire, during the occupancy of the city by the enemy. Disguised under a blanket, and with a rifle on his shoulder, narrowly escaping by the way with his life, he withdrew to the country, where relieved for a time from professional duties, he engaged with great zeal in the study of Botany. Here, no doubt, was awakened that ardent and enthusiastic love for this favorite pursuit, which afterwards so strongly manifested itself. On the departure of the British troops he resumed his clerical duties in Philadelphia, and continued to labor here, till the year 1779, when he resigned, in order to take charge of congregations in Montgomery Co. Pa. In the following year, however, having been invited to Lancaster, and believing that it would afford a sphere of wider influence, and more extended usefulness, he consented to accept the appointment. In the Spring of 1780, he removed to the scene of his new home, and at once entered upon his work here, to which he assiduously and faithfully devoted himself, during a period of thirty-five years, till the end

of his life. In the midst of his usefulness, the shaft of death was sped, and his earthly career terminated. On the 23d of May, 1815, he died of apoplexy, in the sixty-second year of his age. Conscious of his approaching dissolution, he committed his congregation and the interests of the church at large to the Great Bishop and Shepherd of souls; clasping to his heart the Bible, as his dearest treasure, and firmly clinging to the Rock of Ages, he calmly and peacefully fell asleep in Jesus, and entered upon his eternal rest. His remains were followed to the grave by an immense concourse of weeping friends, and an appropriate discourse was delivered by Rev. Dr. Helmuth, of Philadelphia, from the text—*Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

The death of Dr. Muhlenberg was universally lamented.

Multis ille bonis flebilis occidit.

He had enjoyed the uninterrupted regard, not only of his own congregation, but his virtues were enshrined in the hearts of the whole community. He was highly esteemed in all the walks of life, and everywhere produced the impression that he was an upright and sincere christian. He possessed those excellencies of character, which always win the affections, and secure for an individual warm and devoted friends. He was ever ready to furnish relief to the needy, and to minister comfort to the afflicted. His heart overflowed with sympathy for the suffering and all, who came within his reach, experienced his kindness and liberality. The young he regarded with the most tender interest, and zealously labored to promote their good. His influence over them was unbounded. They entertained for him feelings of the most profound respect, which they on all occasions evinced. When the Doctor met them on the street, engaged with their sports, they would immediately suspend operations, and quietly, with their hats raised, wait until he had passed them. His manners were easy and affable, but dignified. There was nothing in his composition austere and repulsive, yet there was that which repelled rudeness or undue familiarity. At times he was quite humorous and playful,

*Neque semper arcum
Tendit Apollo—*

his conversation abounding with pleasantry, and diffusing a genial charm over all who came within the circle of his influ-

ence. His eye was expressive of a kind heart, and his whole countenance reflected the warmest benevolence. He was extremely fond of music, and on several instruments performed with much skill.

In person, Dr. Muhlenberg was of medium stature, of a florid complexion and a robust frame. In the city, in which he spent more than half his life, there are given many traditional accounts of his extraordinary physical strength. On a certain occasion a beggar visited his study, and behaving rather insolently in his presence, it is said the Doctor, without any ceremony, picked the fellow up, and carried him out of the parsonage ; with the greatest facility lifting him over the front porch, very much to the surprise of the stranger, and the amusement of the spectators. At another time he observed some men, as he was passing, laboring to remove from a wagon a large plank ; he stopped and told them if they would desist from their profanity, he would help them, and apparently without any difficulty, he alone accomplished the work, in which they had unitedly failed. He was a great pedestrian, frequently starting on foot from Lancaster to Philadelphia, a distance of 60 miles, and regarding the walk as a trifling feat.

Dr. Muhlenberg possessed a vigorous intellect and extensive acquirements. The University of Pennsylvania, in 1780, conferred upon him the degree of A. M., and at a later period, honored him with the *Doctorate of Divinity*. He was regarded as a sound theologian, a good linguist, and a fine oriental scholar. His attainments in medicine, chemistry and mineralogy were considerable. In the natural sciences, generally, he took a deep interest. Botany was his favorite pursuit. Finding that this study displayed in North America a vast field of inquiry, he very soon engaged in it with ardor and perseverance, in which he was assisted by his European friends, Hedwig, Schreber and others. In this department, at that time, he was probably unsurpassed by any one in the United States. Dr. Baldwin¹ pronounces him the *American Linnaeus*, and says, to this appellation he is justly entitled. He was often quoted in Europe as authority. He carried on a large transatlantic correspondence with the most distinguished naturalists then living, and by his communications to learned societies, contributed much to the advancement of natural science. He was connected with numerous scientific associations, and was visited at his home in Lancaster by Humboldt, Schoepf and other *savans* of Europe, on their tour through this country.

¹ Reliquiae Baldwinianæ. By William Darlington, M. D., 1843, p. 188.

Dr. Muhlenberg frequently wrote for the press. Numerous articles on scientific questions, from his pen, appeared in the newspapers of the day. His *Catalogus Plantarum* and *Descriptio Uberior Graminum* are well known. His *Flora Lancastriensis* remains still in manuscript. He has also left valuable materials on *Theology* and *Ethics*, the preparation of which for publication, we hope will yet engage the attention of one of his surviving relatives. On the subject of a church literature we have been too indifferent. It is highly important to our people, that they have placed in their hands, works written by our own men. We should encourage authorship in our church, and even at this late day, an effort should be made to publish the manuscript productions of some of our earlier ministers, who were distinguished for their learning and piety, and whose talents were appreciated by their cotemporaries.

The piety of Dr. Muhlenberg was simple and genuine, of that unpretending and retiring nature, so characteristic of the sincere German, who, from his infancy, has been reared by pious parents, and whose whole soul is imbued with christian principle. His faith was unwavering and confiding. His views on the subject of religion were evangelical. He cordially embraced all the peculiarities of the christian system, and preached the great doctrines of the cross. In the pulpit he was impressive and instructive. The truth was presented in a paternal manner, and reminded one of a father earnestly and affectionately addressing his children. His thoughts were original, and clothed in appropriate and striking language. His public ministrations of the word were accompanied by suitable efforts in private; and in advance of the formation of any Bible Society in this land, it was his practice to send all the way to Halle for copies of the Sacred Volume in the German language, for distribution among the people. In sentiment he was exceedingly liberal and tolerant. If a man were only sound on those points, generally regarded by christians as fundamental, he was ready to fraternize with him. In one place in his journal he gives the essential features of our holy religion, and remarks that subscription to these alone, is sufficient for christian fellowship.

Our sketch of this excellent man we will conclude with a few extracts taken, almost at random, from his journal. They will perhaps furnish the reader with a better idea of the Doctor's inner life, his deep-toned piety and devotional spirit, than any thing we could further present.

"Sept. 17, 1780.—Oh God ! what is the pleasure arising from the world, contrasted with the pure emotion of the love of God, streaming through the soul. The heart is too contracted to hold it, the mouth overflows. Praise the Lord ! I can adopt the language contained in Psalm xcii. 2-7."

"April 27, 1780.—Every day at least an hour should be devoted to serious meditation. Reflection pays for itself—is its own reward. No day should be closed without self-examination."

"Dec. 31, 1780.—God be praised, a step towards eternity is again completed ! I have reason to thank God that I have lived during the past year in perfect contentment ; that He has not left me unassisted, and that my family and myself have been free from painful sickness. Lord ! how manifold are thy works, thy thoughts how deep. A fool does not regard them. *Nomen boni Dei et Salvatoris nostri Jesu sit benedictum in saecula saeculorum. Amen.*"

"Sept. 15, 1781.—Two years ago about this time, I was at the portals of eternity ; the preceding year also sick, and this year exactly about the same time, indisposed. Great God ! how the time flies, and what have we to show for it ? What advantage is there in making progress in the kingdom of nature, in becoming more honored, or more learned, and not rich in good works, which endure forever. In all these pursuits the principal thing is neglected, and the good part which Mary chose, is lost for us. To-day I have animated myself anew to increased fidelity—as head of a family in family religion, as pastor, in zeal and care for souls, as a theologian, in diligent study, and as a christian in my calling, that God may be honored, my fellow-men benefitted, that, in one word, I may not live in vain."

The deep interest he felt in the church, may be gathered from the following passages :

"April 29, 1780.—Great God ! in what times do we live ? Religion, instead of being enthroned, is trodden under foot. Six clergymen are as good as dead for our church—the congregations are increasing, the pastors diminishing. My heart trembles on account of the critical condition of our church. He is in the midst of us, and we know it not."

"Feb. 18, 1781.—Here in Lancaster, and in the whole of Pennsylvania, I fear a lamentable crisis of our church. The public services of God are too carelessly attended. Whence shall knowledge of the truth be derived, and if this be wanting, whence practical christianity ? If the old die off, and leave a careless generation behind them, what will become of

the second or third generation? Pastors! ye watchmen of the Lord, give warning of the approaching danger, labor with apostolic zeal also for the external service of God. Take men as they are, not as they ought to be, or shall be in the other world."

We also find in his journal, the following method proposed for the guidance of a christian minister in the disposition of his time:

"Jan. 11, 1780.—1. To commence and close each day with pious meditations and prayer. 2. Every day an hour set apart for the same employment. 3. Frequently to visit the sick, to become sensible of one's own mortality. 4. The uninterrupted care of souls must receive his attention, so that he be not a blind leader of the blind. 5. The examination of the Scriptures of the Old and New Testaments, in the original languages, a chief employment. 6. As much as the physical health demands it, to go out in the country, to see God in his works, to meditate like Isaac in the fields, and to accumulate materials for the purpose of being useful to others."

ARTICLE IV.

PREACHING.

By Rev. George Diehl, A. M., Frederick, Md.

THE most important work given to man is the preaching of the gospel. In view of the greatness and difficulties of the ministerial office, Paul exclaims, "who is sufficient for these things?" If the great apostle of the Gentiles, the most eminently successful preacher that Christ ever gave to his church, with all his natural and acquired endowments, his spiritual graces and long experience, could not look upon the sacred office, without trembling under the weight of its responsibilities, with what feelings should one of ordinary qualifications, approach the work of unfolding the divine oracles? The preacher is commissioned by God to make known to men,

"The eternal counsels; in his master's name,
To treat with them of everlasting things;
Of life, death, bliss and woe; to offer terms
Of pardon, grace and peace, to the rebell'd;
To give the feeble strength, the hopeless hope;
To help the halting and to lead the blind;

To warn the careless ; heal the sick of heart ;
Arouse the indolent ; and on the proud
And obstinate offender to denounce
The wrath of God."

There is a moral grandeur in the position of a christian minister in the pulpit. The time is holy ; it is the Sabbath day. The place is sacred ; It is the sanctuary of God. Around the minister is collected an assemblage of immortal beings, looking up to him, as a religious teacher, sent to speak to them earnestly, on subjects of the greatest importance, subjects in which they have a personal and everlasting interest. The multitudinous audience have come from various positions in life. They differ in mental temperament, personal character, and outward circumstances. But they have a common interest in the great subjects that lie within the range of pulpit discourse. They are all sinners by nature; they are all mortal ; they are all subjects of God's moral government; they are all hastening to the last dread tribunal. They all have need to participate in the redemption offered to man. They come with minds abstracted, to a considerable extent, from secular concerns, and are willing, perhaps eager, to imbibe a spiritual influence. The preacher rising in his place, surveys the animated faces and glowing eyes of some hundreds of human beings. From among the momentous subjects offered to his consideration by the Bible, embracing life, death and sin, heaven, hell and eternity, he selects the topic best adapted to the audience at that particular time. His own mind and bosom are the fountains whence the stream of his eloquence is to flow, fountains fed by the waters of "Siloa's brook, that flows fast by the oracle of God." Should not his mind grow warm with the truth, and his tongue utter "thoughts that breathe, and words that burn ?" Should he not transmit to his hearers his own glowing emotions, so as to kindle in them the same heavenly ardor, and lead them on to the love of God and the practice of piety ? Should not his soul be awed by the majesty of a present God, whose eye pierces his inmost thoughts and motives, and whose hand is writing down the record for the last dread account ? With a heart burning with desire for the salvation of the company of immortals before him, and with a message on his tongue, every word of which is fraught with life or death, must he not tremble for the issue, while at the same time he rejoices in the hope that he may be the instrument of life to some that would otherwise have perished. As he stands breaking the bread of life to the starving multitude, or urges with all the authority and love of the gospel, the grace of a par-

doning God, his tenderest sympathies are awakened. As he thinks of the joy in heaven over the recovery of one sheep lost from the fold of God, over the conversion of one sinner that repenteth, and of the intense solicitude with which the cloud of spiritual witnesses, hovering over him, regard the result of persuading congregated sinners to repentance, his soul kindles with enthusiastic ardor to do his work wisely.

To be effective in preaching requires careful preparatory training. The man must first acquire a comprehensive knowledge of christian faith and practice: an ability to read the Scriptures in the languages in which they were originally written; the power of digesting and originating thought, together with the power of expressing ideas.

To be a ready scribe, instructed unto the kingdom of heaven, and like a good householder, able to bring out of his treasure things new and old: to acquire such mental habits as that by prayerful study and profound meditation, he may be able to imbibe the sentiments of the sacred writers, and open them clearly to the view of his hearers; to present the law in its holiness, and hold up Christ crucified as the only Savior; to have his own mind glowing with Bible truth, and then, by an appropriate delivery, suitable in style and utterance, to convey his thoughts and feelings to others, to have his own intellect and sensibilities properly excited, and by a vivid representation of the truth to pour out his glowing emotions until the souls of his hearers shall glow with the same celestial fire, is an acquirement gained only by diligent and protracted labor.

The age demands an educated ministry. It is useless to argue with men who still advocate the policy of taking ignorant men, and laying careless hands upon them to consecrate them to the sacred office. No reasonable, well-informed man, will deny that an adequate training in the colleges and seminaries of learning, or its equivalent, acquired by superior talent and great application, is indispensable. There are those who acquire knowledge without the aid of schools. Elihu Burritt, at his anvil, acquired a more thorough knowledge of the ancient classics, in a few years, than most graduates of colleges possess. Summerfield, at the age of twenty-two, had a better knowledge of the Bible and practical theology, than the majority of young men who have completed the course of a Theological Seminary. Let the candidate for the sacred office, who asks for ordination, without a collegiate and theological education, afford proof of his being a Burritt or a Summerfield, and no opposition will be made.

The office, in the present age especially, demands thorough discipline of mind, extensive knowledge in general, a systematic acquaintance with Theology, Biblical literature and church history, as well as a highly cultivated piety. We want ministers to be what the inspired writer represents Apollos to have been, "eloquent" and "mighty in the Scriptures," as well as "servent in spirit."

Unless the preacher be thoroughly indoctrinated in the christian system: unless he fully understand the foundations upon which christianity rests, and the evidence by which it is supported; unless he has made himself familiar with the truths of the Bible, and can arrange them according to doctrine, duty or motives; unless he can see their relations and connexions, how can he stand up as the messenger of God, to explain, vindicate and enforce the gospel? How can he wield "the sword of the spirit, which is the word of God," when that weapon is not in his grasp? Unless he is well versed in scripture, how can the violated law "through him speak out its thunders," or "through him, in strains as sweet as angels use, the gospel whisper peace?" Unless he knows by his own investigations of the sacred canon, with the light of learning reflected upon the pages of inspiration, what God has revealed, how can he be a messenger of truth to others? Unless he has studied carefully the events of the church in her past history, the varying phases of doctrine and practice that have been developed, the errors and corruptions that have crept into her, the follies and mistakes that Christ's people have fallen into, how can he warn, and instruct and encourage the "sacramental hosts of God's elect?"

The first part of good preaching, is a good sermon. How is this to be produced? Should it be written? or should preaching be extemporaneous? Here there is no uniform rule for all men: but a sound judgment and several years experience, will teach every one the most effective method. If the end and aim of preaching is to be attained, one man should write and read his sermons, another having written them, and impressed upon his memory the train of thought with the language of striking passages, should deliver them without the manuscript, while a favored few, gifted with remarkable eloquence, can preach well without writing at all. Let the mental characteristics of the preacher, and the circumstances of the congregation, as well as the particular occasion and subject, govern, in the selection of the plan.

A man of ordinary talents and attainments on ordinary subjects and occasions, should write his sermons. It is true, there

may be very considerable preparation, without writing. A man may attentively consider all the principles and parts of his subject : he may have a comprehensive view of the field before him in all its extent ; he may reduce his thoughts into a proper method, and range all his arguments ; he may prepare the strongest expressions to explain and enforce his views ; his mind may elaborate a sufficient number of striking figures and affecting appeals ; he may have the entire plan laid out in his vision, so as to know every thing to be said, and the proper order of each part. With such preparation, a man of ordinary fluency, will have no difficulty in finding expressions to clothe his thoughts. Indeed his thoughts rise up in his mind already clothed in language. But who are the extemporaneous preachers that make such preparation ? It requires the talents and industry of a Robert Hall, to form in the mind such unwritten discourses. The man who can successfully adopt this method, must have an abundance of solid knowledge and learning ; he must understand his subject perfectly well, and have all the parts and proofs arranged in order ; he must have extensive reading in general literature, and a familiarity with the best models of eloquence : he must be thoroughly read in systematic and practical divinity, and have acquired an easiness of style by much practice in writing and speaking ; he must have habituated himself to mental abstraction, so as to be able to concentrate his powers, and gather up the results of his past study, while at his bidding the mind collects the requisite materials around the given subject. Then indeed will he speak with readiness and force. The want of precision of language, and elegance of style, which nothing but writing can secure, will be more than compensated by the greater freshness and force. His delivery will also be more free, animated and commanding.

How few are willing to undertake the labor of forming these mental habits, and making these attainments ? As Bishop Burnet says : "He that would prepare himself to be a preacher in this method, must accustom himself to talk freely to himself, to let his thoughts flow from him, especially when he feels an edge and heat upon his mind ; for then happy expressions will come to his mouth ; he must also be writing essays upon all sorts of subjects ; for by writing he will bring himself to correctness, both in thinking and speaking ; and thus by a hard practice for two or three years, a man may render himself such a master in this way, that he can never be surprised, nor will thoughts dry upon him. He must talk

over, himself, the whole body of divinity, and accustom himself to explain and prove, to clear objections, and apply every part of it to some practical use ; and if, in these meditations, happy thoughts, and noble, tender expressions, do at any time offer themselves, he must not lose them, but write them down , by a few years practice of two or three such soliloquies a day, chiefly in the morning, when the head is clearest and the spirits are liveliest, a man will contract a great easiness, both in speaking and thinking." Some of Daniel Webster's biographers have mentioned that he pursued a plan similar to this. It was his custom to seek continually after the most forcible and elegant language, to express his ideas on all subjects. Many of his most brilliant paragraphs, and most exquisite figures were carefully elaborated and laid up in the storehouse of his capacious mind, to be drawn upon as occasion might demand. Such was his intellectual work in all moments of leisure, and even in times of recreation and rural sports, his mind was coining thought for future use. It was upon a fishing excursion, just as he drew out of the water several of the finest trout, that the beautiful expressions first burst from his lips, "venerable men ! you have come down to us from a former generation. Heaven has bountifully lengthened out your lives, that you might behold this joyous day," &c. This was laid up in his memory, and afterwards incorporated in his discourse on the laying of the corner-stone of Bunker Hill monument.

A man of Webster's powers of thought and expression may prepare himself, by such an elaborate process continued unremittingly, to speak well extemporaneously ; to speak more effectively without than with a manuscript. But should men of ordinary information, and indolent mental habits, presume to reach the accomplishment of a Webster or a Robert Hall ?

What is usually the result of the uniform practice of extemporaneous preaching ? Are not those unwritten sermons generally meagre and feeble, without order and without spirit ? Does not the style become diffuse, inaccurate, and inelegant ? Is there not an abundance of repetition ? Will not the mind have a tendency to run always in the same channel ? Are there not some few familiar thoughts on the common topics of christian practice and experience ; on repentance, faith, a change of heart, death and eternity ; which come flowing into the discourse continually, on all occasions ? Do not the ideas of the preacher become the more stereotyped, the longer he continues preaching his unwritten materials ? Is there not almost necessarily, a want of richness and variety, of pith and

power? Does not the plan encourage indolence? After a degree of facility of expression is acquired, is there not a strong temptation to neglect pulpit preparation? And while it seems to form a more animated delivery, does it not lead to sameness in tones and modulation of the voice, as well as look and gesture? If the extemporaneous preacher acquires a degree of animation in manner, is it not mechanical, unvitalized by strong thought and deep emotion, so as to be even more objectionable than the stiff attitude of the dull reader? Is not the animation of most of extemporaneous preaching, like "a tale told by an idiot, full of sound of fury, signifying nothing."

These evils may be counteracted by great diligence, extensive reading, and ample mental preparation for the discourse. There may be some few men of so much exuberance of thought and language, that they are not subject to those tendencies. But while sailing upon a sea of such fearful whirlpools, we ought to avoid both Scylla and Charybdis. Exclusively extemporaneous speaking is an injudicious method for young preachers to adopt.

It is not enough, merely to write the sermon; for there are many grades of writing. The writing itself may be good, indifferent or bad. Some men write sermons with extemporaneous diffusiveness and languor, while the composition of others has spirit and power. Some write with slovenly haste, while others carefully elaborate their thoughts, and then put them into the most forcible language at their command, sparing neither time nor toil to bring out the highest excellence within their reach. One man will write a sermon in six hours, while another, though he study hard and pray fervently can scarcely finish one in six days. But the one week's composition of the latter, is worth more than a whole year's writing of the former. If the man is naturally endowed with a good mind, and has acquired, from practice, any skill in composition, there is no excuse for poor sermons.

What are the requisites to good writing? Are they not a rich theme, an earnest intellect, a warm heart, practice in composition and a felicitous style? When the preacher has the whole storehouse of the Bible, and all the treasures of Theologic lore and ethical science from which to draw his themes: when he has the whole universe; all nature, and science, and history, and literature, and the fine arts as well as the beautiful and touching scenes of ordinary life meeting his eye continually, from which to draw his illustrations; when he may lay the whole empire of mind under contribution, for in his work, there is scope for the reasoning faculty, for the imagination,

and for the sensibilities of the soul ; when he has all human motives and feelings to appeal to ; hope and fear, and love, the conscience and the heart ; when his reference is to the highest and most overwhelming considerations, eternity, heaven and hell ; when his discourse bears upon the dearest interests of those addressed, coming home to the bosom of every man, is there any excuse for dulness or weakness ? When he may allow himself an endless variety in method and style ; the topical sermon, the expository, the doctrinal, the historical, the hortatory ; when his subject will admit of the argumentative, the descriptive, the ornate and the pathetic, is there any reason why sermons should not be specimens of good writing ? When sermons are prepared for a specific purpose, frequently for a particular people on a particular day, why should they not have directness, point, pith and power ? Why should they not, at least have good, solid substance in them ? If the writer is capable of thinking at all, he ought to think on such subjects. With the rich materials which he may gather and incorporate in his sermons ; with the sublime truths that may appropriately be interwoven, he ought to frame together a substantial structure. I can excuse the man of phlegmatic temperament and intellectual nature, for not giving me poetic imagery or pathos in his sermon. I can endure the man of plain sense, though he give me no fine rhetoric, if nature has not gifted him with the taste and fancy necessary to its production. I do not ask the man of heavy thought and profound logic, for the vivacity and literary grandeur of Melvil. But I can excuse no one for withholding from me good solid matter. If he is mentally qualified to stand up in Christ's name to instruct his people, he must have the ability to invigorate his discourse with a reasonable quantity of sound thought.

After we have made sufficient allowance for the absence of literary excellence, in the productions of those men who, though sensible and well informed, are not endowed with imagination and genius ; is there any excuse for those who are gifted with the more attractive and ornamental qualities, if they fail to furnish us with elegant composition, as well as good matter. Why should not preaching have the advantages of a pure rhetoric and literary finish ? Why should not sermons be vitalized with the fire and infusion of a noble imagination ? Why should not the preacher speak to us with all the pathos of a feeling heart, and touch the finest sensibilities of our nature ? I am not one of those who think all the finest music should be employed in the service of the devil, while the praises of God's sanctuary are uttered with discordant and

screeching voices : nor that all the noblest architecture should be expended in adorning the temples of Satan and the dwellings of proud, godless grandees, while the houses built for God to dwell in, are clumsy and inconvenient. Just as little should all the charms of elegant composition and fine oratory, be given to the frequenters of the theatre or the senate chamber, and the readers of fiction and poetry. The best of every thing, not the lame and the blind, should be consecrated to religion. If literary excellence has an attraction, why not employ it to lure the mind to the gospel ? If the young especially, are influenced by the charms of eloquence, why should not this power be wielded for Christ ?

Nor is the ornate in writing, out of place in sermons, if the metaphors and illustrations be not far-fetched, like "truths which are wrung from the subject," but flowing freely, "like the juice of the grape from the first pressing of the vintage." Let there not be too many brilliant and sparkling passages ; they weary the mind and withdraw the attention of the hearer from the substance of the discourse. A striking truth should be well remembered and deeply rooted in the mind. But if a succession of beautiful figures and brilliant paragraphs follow close upon each other, the impression, however vivid, cannot be abiding, for they drive each other out ; just as the mind of the traveller, hurried with railroad rapidity over the most picturesque scenery, retains but an indistinct image of the landscapes he has viewed. The imagination is wearied by a too rapid succession of novel and striking sights. "It is necessary that there should be repose : after a burst of brilliant language should succeed some plain truth or narrative dressed in the simplest garb : many eloquent sermons are spoiled by neglect of this rule."

He that would produce sermons of this high merit, must study hard, furnish his mind with treasures of knowledge and beautiful ideas, gathered by extensive reading of the best literature of the language, as well as the best theological and religious books, and cultivate the art of composition. Having selected his subject, he should read everything within his reach that can throw light upon it. Having digested the information thus gained, he should work out the subject in his own mind, by a patient elaboration of thought, until his intellect and sensibilities are warmed into a fervid glow. Then his ideas will flow out like the glittering, freshly-coined gold from the mint. The first requirement is a good sermon. The next is to deliver it well. There are few good sermons written. Fewer still are well preached. The defects and faults in manner are

notorious. In our Lutheran ministry we have but few speakers of a high order. And yet we have a larger proportion of interesting preachers, than some other churches, whose literary and theological schools have afforded greater educational advantages. It is surprising that the ministers of one of the largest and most respectable denominations of this country, who are generally well educated, and almost uniformly write their sermons, are, in general, intolerably dull as speakers.

I have been amazed when listening to the graduates of one of the most celebrated theological seminaries of the land, to find that, though respectable theologians, and well versed in their peculiar doctrines, they are, with few exceptions, miserable speakers. Their manner is dull and heavy. They read without intonation or emphasis. How is this to be accounted for? Do our colleges and theological schools pay no attention to elocution? Do our professors fail to impress upon the mind of the student the importance of a good manner? It can scarcely be denied that scores of young men enter the ministry without the first idea of the inestimable value of a forcible delivery.

If the sermon is written, it need not necessarily be read. There are three methods of delivering written sermons; close reading, reciting from memory, and impressing merely the train of thought vividly upon the mind, and speaking without the aid of the manuscript. Dr. Campbell argues in favor of reading, on the ground that if the discourse be committed to memory, the attention is necessarily withdrawn from the thought to the language, and the mind too much burdened to infuse freedom and force into the delivery. He contends also that there are more good readers than speakers. It might, however, be questioned whether good reading is an easier attainment than good speaking. If a man can read like Chalmers, with all the freshness, variety and power of eloquent extemporaneous speaking, it may be well for him to spend no time in committing sermons. But we cannot expect more than one Chalmers in the same age, perhaps not more than one in a thousand years. Unless a preacher can read his own composition so happily, pronounce so truly, and enter so fully into the purposes and affections that he recommends, as to have all the eloquence, life and freedom of earnest speaking, it were better for him not to read. Unless he can, in reading, enter so fully into all the sentiments of the discourse, that his countenance will glow with thought and emotion, and his soul flash out through every hasty glance at the audience, he is not doing his work well. If he must stand like a statue, or hang

his head over his notes, blundering as he proceeds : if his eye never turns to his audience, and his whole attitude is stiff and awkward ; if his voice will not vary and swell with the varying sentiments ; if he read without proper intonation and emphasis, it were wise for him to adopt some other mode of preaching the gospel.

If you commit your sermon to memory, do it thoroughly. In committing, fix your attention upon the ideas, rather than the language, for when the idea is once transferred from the paper to the mind, it will require very little labor for the memory to gather up the words. Let the line of thought from the beginning to the end of the sermon, be clearly and vividly impressed upon the mind, then the language will not prove burdensome. There is a slavish method of memorizing the chain of words, as Macaulay once committed, in one day, the entire contents of one number of the London Times, advertisements and all, to test the capacity of his memory. To commit sermons in this way would be an intolerable burden. But it is not a formidable undertaking to take up all the ideas of a sermon, one after another, so clearly that the words in which they are dressed will come easily and naturally into the mind also. The whole discourse should be so clear to the vision, that the eye takes in the whole field at a glance, and retains a general view, while the attention is fixed minutely to the particular facts successively travelled over. Then the soul will warm with the thoughts and feelings. There will be freedom in the utterance. Gestures will be untrammeled. The soul will be reflected from the mirror of the face, and the minds of the audience will glow with the same thoughts and emotions. The eye of the speaker wanders over the upturned countenances of the assembly, and catches animation from their gaze, as well as from the operations of his own heart and intellect. A channel of sympathy is immediately established between the speaker and the hearers, along which an electric energy passes from his soul to theirs, and their excitement sends back a reciprocal fire to his own spirit. If there be power and oratory in the man, it will be called forth. Nor need the mind be so enslaved to the memory, as to interfere with the power of invention. Thoroughly master of his subject, and self-possessed, in the rush of his burning eloquence, his mind is quickened into a tenfold energy, so that many of his most striking ideas, clothed in the most felicitous expressions, flash into his soul, (ideas gathered at the moment from the circumstances or faces before him) so as to give to the whole performance the freshness and charm of impromptu speaking. A

man will most unquestionably speak with most power, if he will first write the very best discourse that he can produce, and then commit it so accurately to memory, as to be able to speak with freedom and confidence without the manuscript. Whether the advantage gained, in the more impressive delivery, will compensate him for the time required to commit the sermon, is a question that deserves consideration. A tolerable memory, with a little practice, will enable him to transfer to the mind a discourse of forty-five minutes, in five hours. Would it not be well to rescue the time from sleep and indolence, by rising an hour earlier, for five days in every week?

Some men have adopted the plan of spending several hours on Saturday evening, in fixing merely the train of thought in the mind, without troubling themselves about the language, knowing that expressions will not fail them. The ease with which this is done, depends upon the order, connexion and harmony running through the whole discourse, and the vividness of the ideas and language. The substance of a well-arranged, strongly written sermon, can in a short time be transferred to the mind. This plan has the advantage of the mental discipline of constant practice in writing, as well as the freshness and liveliness of impromptu speaking. No one of these methods can be laid down as a uniform rule for all men, but each one is bound to ask and decide for himself, the question, "how can I preach the word of life most powerfully to others?" The effort toward attaining an eloquent manner of presenting the truth, is the duty of every pulpit man. When we see the power of eloquence in "turning the hearts of men, as rivers are turned" by the hand of omnipotence, we are bound to seek after it, so far as it is attainable. When we contemplate the toil which others have endured in the cultivation of eloquence to be wielded for secular ends, surely we should be stimulated to labor for the acquirement of the same power, to be used in persuading men to be reconciled to God. When we see Demosthenes devoting years to the attainment of one branch of eloquence—vocal expression—when we see Cicero applying himself under the direction of the most eminent masters of the art, year after year, with untiring assiduity: when we behold Chatham, contending with the difficulties of an infirm bodily constitution, practicing hour after hour before a mirror, that he might acquire a free, graceful and forcible action; when we see Brougham, to catch a proper power of expression, first lock himself up for three weeks to the study, night and day, of the single oration on the crown, and then write over fifteen times, his own peroration on an important

occasion ; to gain the powers of eloquence to be employed for worldly purposes, should not the ambassador of Christ be diligent in cultivating the same art, in order that he might become more efficient in winning souls to the Redeemer ?

And into the ranks of the ministry, when we see Chrysostom of the golden mouth, so styled from the surpassing richness of his speech, the devoted pupil of the art ; when we see Reinhard, the untiring student of ancient rhetoric and orators ; when we see Robert Hall, remarkable in early life for his attention to the culture of oratory, and Whitefield seeking out "acceptable tones, and gestures, and looks, as well as acceptable words," should we not be stimulated by their zeal and their success ? When we know that the most powerful preachers are those who, in their discourses, observe most the laws according to which power in public speaking universally displays itself, can we excuse inattention to the subject ?

Let the student of the art fix in his mind the ideal of a noble pulpit orator : a man of talent and education ; a man of strong thought and deep emotion ; a man of commanding appearance and ready utterance ; a man mighty in the scriptures and fervent in spirit, burning with desire for the salvation of immortal souls. Form to yourself the picture of the man engaged in his noble work. He is in the pulpit on the Lord's day, with a crowded assemblage before him. He has pondered the worth of an immortal soul, and now remembers that every one in that crowd carries in his bosom a treasure worth more than the whole world. He looks to the cross and sees the price of their redemption. He looks forward to the judgment day, and reflects upon the fearful doom awaiting them if they do not turn to Christ. He looks up and the eye of faith beholds the heavens opened, and Jesus holding forth the crown of life for each ransomed sinner. All the powers of the preacher are stirred up.

"Behold what fire is in his eye, what fervor on his cheek !
 That glorious burst of winged words ! how bound them from his tongue !
 The full expression of the mighty thought, the strong triumphant argument,
 The rush of native eloquence resistless as Ningara,
 The keen demand, the clear reply, the fine poetic image,
 The nice analogy, the clenching fact, the metaphor bold and free,
 The grasp of concentrated intellect, wielding the omnipotence of truth,
 The grandeur of his speech in his majesty of mind !
 Upon whose lips the mystic bee hath dropped the honey of persuasion,
 Whose heart and tongue have been touched, as of old, by the live coal
 from the altar."

Turn the eye from the eloquent preacher to the audience. All are listening attentively. Every eye is fixed, and every heart excited. They are all under the spell of oratory. He wields the strange power :

"To hold the multitude as one breathing in measured cadence,
A thousand men with flashing eyes, waiting upon his will;
A thousand hearts kindled by him with consecrated fire.
Ten flaming spiritual bęcatombs offered on the mount of God.

— They live but in his words :
He is expanded into them, one faith, one hope, one spirit,
They breathe but in his breath, their minds are passive unto his.
He turns the key of their love, bending their affections to his purpose,
And all in sympathy with him tremble with tumultuous emotions.
Verily O man, with truth for thy theme, eloquence shall throne thee with
archangels."

He that would acquire this noble power, must soar to the heights, and sound the depths of christianity. His experience will be various, sometimes regaling himself with fruits from the tree of life, and often on the waves of an impetuous sea, doing business in the mighty waters. He must understand the human heart in all its windings : yet with all his experience of human depravity, and his profound estimate of its malignant and dreadful energies, he must have firm confidence in the greatness of the atonement, and the greater energies of the Holy Spirit to bring an alienated world in subjection to the feet of Christ. On the aid of that Spirit will he constantly rely. Contemplating God on the throne, the Almighty sovereign in the kingdom of nature and of grace, achieving his benignant purposes, bringing into service the wrath of his foes, and securing the redemption of immortal souls, he will look to the Father of mercies as the fountain of light, and wisdom and grace. Having bathed his soul in light, and obtained the unction of the holy one in fervent prayer, he proceeds from the closet to the pulpit, and there prays like a man accustomed to the exercise, often with great fervor, as well as richness and scope of sentiment. Thus developing all the energies that nature has given, and bringing in all the resources of study and cultivation, and laying them upon the altar of Christ, he looks up to heaven for fire to consecrate the offering. Then will he preach that word which is the wisdom and power of God, and able to make men wise unto salvation.

ARTICLE V.

A COLLEGIATE EDUCATION.

By the Rev. D. F. Bittle, A. M., President of Roanoke College, Salem, Va.

THE most momentous duty of one generation to another is its education. The preceding generation has it in its power to determine whether the succeeding one shall be intelligent, moral, energetic, benevolent, or ignorant, depraved, indolent and selfish. Each one of these opposite characteristics is mainly the result of the educational arrangements employed. It remains for us to determine before we close the career of life, whether we will educate our successors to be better men than we are, better qualified to incur the responsibilities of life, to possess superior wisdom, and a more refined humanity. To meet this obligation, we may profit by the experience of past generations, in adopting our plans of education, founding our colleges, and organizing our schools, so as to avoid their defects, and improve upon their success.

I. What do we mean by a collegiate education?

The definition of education is best learned from its etymology. It is derived from the Latin *e* and *duco*, and means to draw out; and hence to educate the mind, is to draw out its powers and susceptibilities. This is professedly done in our colleges, by a course of studies, extended to four years, including the Latin and Greek classics, mathematics, the intellectual, moral, and natural sciences, and aesthetics. The Rev. Dr. Hickok, Professor of Moral Philosophy in Union College, N. Y., remarks: "The college course, especially, should present the most favoring occasions practicable, for a healthy, speedy and complete development of all the mental faculties. The proper end of the college course, is not a direct preparation for any distinct profession or occupation in life, but such a discipline of the whole mind, as is a necessary common preparation for them all." Professor Sanbourn, of Dartmouth College, says: "The design of all intellectual training is to develop and strengthen the native faculties of the mind. It does not aim at mere acquisition, but at origination. Its design is not so much to learn what others have thought wisely, as to think wisely ourselves; not so much to accumulate, as to originate thoughts. It is rather learning *how* to think, than *what* to think; providing intellectual strength and skill, rather than intellectual stores. The great object of the young stu-

dent, therefore, is to expand and invigorate the mind, to promote a harmonious development of all its powers; to improve the memory, control the attention, give accuracy and discrimination to the judgment, refinement and elegance to the taste, and to impart to all these faculties such a manly vigor and compactness, as will enable him to grapple successfully with the most difficult and abstruse questions of philosophy, and at the same time, appreciate and enjoy the most splendid creations of the imagination."

A college course aims at a discipline of the sensitive, intellectual, and moral man, a development and training of the faculties of the whole mind, that he can employ them in the acquisition of any of the learned professions, or exert them with success upon any subject within the sphere of his duties; not that he is now learned, but prepared to learn, and move towards the higher walks of literature. There is a great mistake made by those not acquainted with the facts, who conclude when a young man has passed through a college course he ought to know *something*; and young men themselves, are often under wrong apprehensions, as they come from their institutions with their diplomas under their arms, and think they can pass along *sometime*, till they meet their intellectual level; but learn the lesson of their mistake, just as soon, though not with the same pleasure as they learned to pass the *pons asinorum* in Euclid. Webster defines learning: "Acquired knowledge or ideas in any branch of science or literature." Our colleges and universities aim only to educate men, not to give them learning; but prepare them for its higher and more difficult acquisition.

All the faculties of the mind are susceptible of improvement, hence in an education, one should not be developed at the expense of another, or the mind lose the balance of its natural constitution. But a course of education should be composed of such studies as are adapted to the regular and symmetrical development of all its powers, intellectual and moral, that the mind, when educated, maintains its natural equilibrium.

Man is the creature of language, and his most elaborate thoughts, and refined and humane sentiments are conveyed from mind to mind, through the medium of language. Hence it is necessary for a scholar to understand the meaning and derivation of words, and the grammatical construction of language. The most beautiful fancies of the poet's imagination, and the most moving thoughts of the orator, would be lost, had they not appropriate language in which to clothe them.

Thus we see the propriety of introducing, so prominently, the study of the Latin and Greek classics in a collegiate education; not only because many words of the English language are of Latin and Greek origin; but because many of the finest models of pure composition, both in poetry and prose, exist in those languages. Again the process of translating one language into another, not only furnishes the mind with words, but trains it to the nice distinctions in the meaning and use of words. Professor Robert B. Patton, of the University of N. Y., whom the Rev. Dr. Owen pronounces one of the most accomplished scholars of his age, says, on the study of languages as an intellectual culture, "It will be manifest, from what I have already advanced, that if the exercise of translating promises so rich a harvest to a faithful cultivator, even in the more barren soil of a less cultivated language, what advantages must be realized, when both the language from which we draw, and the language into which we make the transfer, are copious and refined; enriched with all the accurately defined terms which a philosophical, social, moral and intellectual culture alone can furnish. I scarcely, therefore, need to say, that of all the ancient languages, accessible to us, the Greek must claim, for these purposes, our first regard, and of all the modern languages, for the same purpose, the venerable German." How thoroughly the Greek and German languages should be studied in every college!

2. The mind is possessed of reasoning powers. "The art of reasoning," says one, "is the most complicated and difficult of all arts. It can be acquired only by long and laborious training. Perfection in this art would require all knowledge. The noblest productions of human *reason* have resulted by the combined influence of all liberal studies." The student must be so trained as to be able to discriminate between assumption and ingenious prediction, between fallacious reasoning and correct deduction. He must have a keen discernment, inasmuch as great errors sometimes lie near the truth, that he can weigh probabilities and arrive at safe conclusions. He must be able to take up a subject and analyze it mentally, so as to have all its headings, subdivisions and results classified, and consecutively and clearly arranged before his mind, that when he expresses himself, it will be remarked, "he is a clear-headed man; it must be so, for he reasons well." Though the reasoning powers are not developed by one single branch of studies, yet it is the experience of all who have had youth under their tuition, that the higher branches of the mathematics furnish the best discipline for the attainment of this object.

Therefore, a liberal course of the higher mathematics should always be pursued in an education.

3. The mind must be cultivated to reflection, so as to be capable of new combinations of thought, and enquiry into the cause of things, and well balanced upon this point, so as not to be too credulous, to believe every thing heard or read, too conservative, as to be biassed in behalf of every thing ancestors did and said: nor, upon the other hand, too sceptical, so as to call in question the deductions of every author, or too empirical, so as to originate theories that will never be put to practice, or fall in with all the quack sciences that arise, only till the rays of light fall upon them, and then wither. A student may read and recite his lessons accurately by rote, but unless he be taught to think, his name will never be mentioned in the world of letters. We are told young Epicurus read in Hesiod: Ήτοι μεν πρωτητα χαος γενετο—*In the beginning chaos was created.* Who created it? was the next question of a reflecting youth destined to greatness, to the confusion of his preceptor. When Sir Isaac Newton saw an apple fall from a tree, why did it not fall up, was the enquiry which ultimately resulted in the discovery of the laws of gravitation.

4. The student must be capable of abstraction—of having the mind under such discipline, as to fix it voluntarily upon any subject, and exclude all thoughts upon every other from intruding. The late Professor B. B. Edwards, speaking of youth, who have not habituated themselves to close attention in thinking and writing, says: “they are hindered by the inability to abstract the mind from all intruding cares, all foreign and all related objects, and keep it inexorably fixed on the one point before it. One may have the power of fastening the attention, in a measure, of drawing it within the general range of the topic to be investigated, but he fails to separate the particular quality, the identical point, to bid all related questions to depart, and to keep the thoughts resolutely and for a long time, on the hinge of a discussion, or on the needle’s point, as it were, of a theme.” Napoleon on the battle-field, or in his tent, had the power of abstracting his mind, and fixing it upon the object he wished to contemplate. It is said of Julius Cæsar, that he wrote his commentaries upon the battle-field. He is said to have had such control over his mind, that he could abstract it from one subject and fasten it upon another with so great a rapidity, that at the same time he could employ his ears to hear, his eyes to read, his hand to write, and his tongue to dictate. Sir Isaac Newton is said by his biographer to have been frequently found in the morning, having forgotten his

toilet, with his mind lost in the contemplation of some scientific subject. Though we would not confound abstraction with the habit of absent-mindedness; or the man who is said to have put his clothes to bed, and hung himself over a chair, would be greater than Newton.

5. The student's taste must be cultivated and refined—it must be *classical*. He must be capable of sitting in just criticism upon an author's diction and sentiments. He must be able to tell precisely the point where the sublime terminates and the ridiculous begins. He must see, when a composition is written in rhyme, whether it is poetry, or only poor prose on stilts. His taste must guide him in the selection and reading of books. He must not have the taste of the hawk, to make war upon, and tear every thing to pieces he reads; nor of an eagle, always delighted to soar in the sublime, and only occasionally coming down; nor of the vulture, to devour all the filth done up in the light literature of the day; but he must select such works as give labor to thought, information to the mind, strength to the understanding, and purity to the heart. He must have a taste for works that will mature his judgment, strengthen his memory, and elevate his imagination.

We have now told you of the intellectual discipline that a college course promises to impart, and the studies adopted for its attainment. This brings us to the second part of our subject: What system of instruction shall we select from the many recommended?

II. There is perhaps more diversity of opinion upon this subject, than in fixing upon the term of years, and the course of studies to be pursued in acquiring a collegiate education. In treating this part of my subject *negatively*, I will say first, we would not select the *cramming system*.

There are three words, used almost synonymously in connection with the process of teaching, which it will be necessary for us to define; *discipline*, *inform*, and *instruct*. *Discipline* comes from the Latin *disco*, to learn, and when you discipline the mind, you prepare it to learn. *Inform* also comes from the Latin *in*, upon, and *forma*, a shape or mould; when you inform the mind, you impress, literally, a mould upon it, and metaphorically give it a certain intellectual disposition. *Instruct* comes from *in*, upon, and *struo*, to heap up; when you instruct the mind, you pile knowledge upon it. Though those words have had their original meaning changed, and are now used figuratively, yet they are expressive of the plan of teaching usually denominated *cramming*. The student has to be pliant, and hold still, and the teacher assigns him his re-

citations, and industriously hears him, and piles on learning, till his mind receives a certain moulding, and is literally pretty well informed, and disciplined, and sponge-like, is prepared to imbibe any amount of learning. Students taught according to this system, usually know all the definitions, axioms, and rules of every science they have gone over, accurately. As Sidney Smith says : "They can write on the Aeolic reduplication, and are familiar with the Sylburgian method of arranging defectives in α and μ . Their object is to conjugate, decline and derive, not to reason, imagine or to invent." But after they have completed their course, let them come forward before the practical world, and be called upon to engage in some responsible duties in which they cannot directly have recourse to rules, demonstrations or syllogisms, and the world will soon characterize them as *learned babies*. Their education has been defective. It has been scholastic, but not practical. They have been made acquainted with men and things in the ideal world, but not in the real. The mind has not had its powers drawn out to think, and exercise an intelligent judgment, and invent for itself. Such men are "book-worms, whose time is to be spent in the library, but not practical scholars, with minds richly stored with ancient and modern literature, and thoroughly prepared for whatever sphere of action they may be called to occupy." D'Israeli, in his Curiosities of Literature, speaks of such scholars, as "men of letters, living more with books than with men, in a tranquility essential to their existence, soothed by *books* as the surrounding objects of their passion ; they possess the books, and the books possess them.

It may be that in our regular college courses, we aim at teaching too many things, to accomplish the object of an education ; the cultivation of the powers of the mind, and the preparing it for the reception of learning. It is said of the Rev. Dr. Wayland, when in conversation with English and Scottish instructors, he stated the amount and number of studies in our American colleges, he received the uniform reply, *the thing is impossible : you cannot do the work in that time*. It is evident that one book of a great man well studied, will do more to the improvement of the mind, than a half dozen of works of inferior men, but cursorily read. Hence the old Latin proverb, *cave ab homine unius libri*. Sir William Jones is said to have invariably, once a year, read the entire works of Cicero. Demosthenes had such a delight in the history of Thucydides, that he re-copied it eight times. Diderot said if he had to burn his library, he would ask to keep back Moses,

Homer and Richardson. Bourdaloue re-perused, every year, St. Paul, Chrysostom and Cicero. Leibnitz read Virgil so often, that in his old age he could repeat the whole of it by heart. These great men studied few books, but they were the books of great minds, and they studied them thoroughly.

2. Not the empirical systems.

There are men, the peculiarity of whose genius and education is such, as to induce them to be dissatisfied with the old routine of things, to make experiments and originate new theories upon every thing. Consequently, our established educational systems are also put into the crucible of their discoveries, and "ground up, analyzed, and pronounced to be dirt." Their theories should not be discarded because they are new, yet not substituted for those now in practice till their feasibility is most indubitably tested. The mistake of empirics is, that they condemn every thing connected with existing and adopted plans, reform is impossible, and compromise inadmissible. All the present teachers and professors should be deposed, and expatriated as impostors, *without benefit of clergy*. All the experience of ages, and previous wisdom of men is folly, and light has only commenced to shine with them. Though their theories generally have some truth about them, as Sale says of the Koran: *Nulla falsa doctrina est, quae non aliquid veri permisceat*; but we are too much disposed to the old law of *a tooth for a tooth, and an eye for an eye*, and are, upon the other hand, inclined without reservation, to point them to the ferry-man of the river Styx. A rational course in those matters, and one that is truly American, is that of eclecticism, which would contribute to the usefulness of both parties, the empiric and conservative.

Among the new plans of teaching, we would first notice that which goes by the name of the *Pantographic plan*: in which it is proposed to teach a dozen or twenty languages, ancient and modern, with the same facility, and at the same time that it now takes to learn one. Each word or idea is illustrated by a picture or symbol: for instance, the noun man is represented by the picture of a man, and whilst the student is looking at the picture, he is required to learn the name for man in twenty languages. The adjective *high* may come next, and a very tall, long-legged man is shown in another picture, and the adjective named in twenty languages. Next the verb *to walk* may be introduced, and another picture is shown of a man in the act of walking, and the verb named in all the languages in learning. Then the three words are

thrown together into a sentence, *the tall man walks*, and this sentence is construed in twenty languages, according to their idiom. In this way the pantographic professors promise, synthetically to teach all languages, with little effort upon the part of the learner. Upon the same plan, they profess to teach every department of literature with great readiness; all branches of mathematics, the natural, moral and intellectual sciences, discarding all text books, and making it all mere amusement to the student, by directing his attention to diagrams, pictures, and symbols. It would almost appear that they had taken their students back to the age of the Pharaohs, or the prophet Jonah, and put them to deciphering the hieroglyphics of ancient Egypt, or the arrow-headed characters of Nineveh.

The next we shall notice under this head, is the Hamiltonian system, which was brought to light in London, a quarter of a century ago, by dint of the genius of a man by the name of James Hamilton. His idea is diametrically opposed to that, "which now banishes all translations and interlined text books from colleges, as contraband articles." He promises to teach as much of a language in three months, as is usually taught in three years, and warrants the success with the penalty of no pay attached to the failure. This is to be done upon his plan, without lexicons or grammars, but by text books prepared by himself, all interlined with the languages he is to teach. For instance, he prepares the gospel by John as a text book, and is about to teach the German, Latin, Greek and Hebrew, the student will read the first verse in English, "In the beginning was the word, the word was with God, and the word was God." Then the German text is placed immediately under this verse, "*Im Anfang war das Wort, und das Wort war bey Gott, und Gott war das Wort.*" Then the Latin under this, and so the Greek and Hebrew, the nouns of each language, of the same meaning, under each other, and so the verbs under the verbs, and adjectives under adjectives, &c. Now it is argued that by this system, all the time that the student, upon the old system, loses in thumbing over lexicons for the meaning of words, is saved here, for he has the meaning of words in the text, and he needs only learn it. Besides, when words are sought out in a lexicon, the student is often at a loss to know, from the many meanings given, literal, technical and metaphorical, which one to select to suit the text before him. He looks for the Greek word βαλω in Hederick or Schrevelius, and finds the meaning Jacio, Jaculor, Ferio, Figo, Saucio, Attingo, Projicio, Emitto, Profundo, Pono, Immitto, Trado, Committo, Condo, Aedifieo, Verso, Flecto: No less than seventeen mean-

ings. Now which is he to take? Then perhaps he does not know the Latin of all of them, and has to look over ten or fifteen meanings in a Latin lexicon, attached to each word with which he is not familiar. Hence the immense loss of time in turning over leaves of lexicons, in fixing upon the definition of a single word. From the latter difficulty we are relieved at present, by having Greek and English lexicons, but the former still obtains. We look for *βαλλω* in Donnegan, or Pickering, or Lidell and Scott, and we find something like this, as the meaning, to cast, to throw, to fling, to hit, to strike down, to beat down, to attain, to overthrow, to kill, to let fall, let flow, to lay down, deposit, place in hand or in a helmet, to suggest, to inspire. Now when the student has read over all these, which is he to take to suit his purpose? That is left to his judgment, but it takes time to look, and time to think. But in the Hamiltonian plan he has the word before him, and the very meaning he wants. So this student is committing and translating two or three pages, whilst the other one with his dictionaries, is hunting the meaning of words. Again, by this plan the languages are taught as living languages. The professor repeats a passage in English, and asks the student, how would a German say it, how a Frenchman, how an ancient Greek, how a Hebrew?

This method of instruction is no doubt successful in the acquisition of languages, and will improve the memory, but whether it will, as a mental discipline, mature the judgment, and strengthen the reasoning powers, is yet to be determined.

3. Not the labor-saving system.

In a country like ours, where there are so many inducements for the world, and so many methods of becoming rich, both commercial and operative, apart from superior educational qualifications; where, moreover, every thing is done with a rush and rapidity that are unprecedented in any age or any country; our colleges are apt to yield to this state of things, and have their mode of instruction characterized by this combination of circumstances. "We are apt to fall into the habit of teaching a course in our institutions, as we make money, or build houses and ships," construct railroads, cross the Atlantic, and convey intelligence by telegraph. The most of our students are likely to aim, as it is expressed, *to get through as soon as possible and go to work.* They have not time to solve equations, dig out Greek roots, and smell gases in the chemical laboratory half a lifetime. Then, as we see the improvements in the mechanic arts, and labor saved by the application of machinery propelled by steam, we apply the same princi-

ple to the education of the mind, and hence we see, paraded upon the shelves of booksellers, pamphlets with conspicuous title pages, *Latin in thirteen lessons*, and *French and German in six easy lessons*, with *copy-rights secured according to an act of Congress*. We have scores of treatises on algebra, and grammars of the English, Latin, Greek, French and German languages, done up in every possible form, and permutation in the arrangement of syntax, and parts of speech, all with the premonitory announcement, "made easy," either in the title or preface. We have every variety of labor-saving lexicons. The old plan, as the Rev. Sidney Smith would say, in making boys run their dirty fingers down the columns of Schrevelius, and then consulting Ainsworth to find out what Schrevelius means, and perhaps if the task be not fully accomplished, adding the accompaniment of laying the remainder on the back, and driving it in with a birch; all this is now substituted by the plan of putting Greek directly into English, without the bother of the Latin. We are living in Polymicrian times, the folios of former days, when there were giants, who made books, that looked like the books of giants, are read only to be eviscerated, and excerpted, and condensed into duodecimos. Many a man of our country has obtained the reputation of a scholar, who is able to read Latin and German enough to translate and condense, and publish under his own name, what learned men wrote and read centuries ago. Every thing connected with learning is likely to be abbreviated, even the phonetic mode of spelling is struggling for existence, in order to save the labor of making so many letters in a word. This error of the labor-saving method of learning in our colleges, is mainly based upon two causes, as far as it is committed by those who aim at entering the professions. First, a desire to enter the professions soon, and secondly, the idea that the more sciences, and languages, and text books, can be gone over in a four years course, the better will the student be mentally equipped for the study of the professions, or the attainment of literary and scientific acquirements. The rush for the professions can be best illustrated by quoting the language of the Rev. Dr. White, the President of Wabash college. "The scene presented at the entrances of the professions, is like that at a wharf, just before a ship sets sail. The passengers must be aboard, come what will! They push ahead, almost as if it were a matter of life and death. One leaves behind him his trunk, another his pocket-book, another his stock of sea-stores, another his important papers, and there is not one, who has not left much behind him, a few in their haste and rush, fall off the plank

into the sea, and at much risk and vexation, covered with seaweed and mud, are hauled on board. On board! On board! at all hazards! by plank or by sea; clothed or denuded; trunk, papers, stores, money, or no trunk, papers, stores, money; on board! whatever else is gained or lost. Such is the rush and scramble to get into professional life. This disposition is manifest through the whole course of an education."¹

In reference to the second cause of this error — that of supposing the more studies are gone over, the better disciplined and more learned the student—we see that numbers of humane men have sympathized with our youth, and gone to work for the especial benefit of college classes, and prepared, a course of text books; of a few books of Cæsar, and a few odes of Horace, and a little of Livy, and a few orations of Cicero, and one play of Plautus. So with the Greek classics, taking a few chapters of each author, and translating all the difficult passages in English notes. All this is made easy. Then the mathematics and other sciences are all epitomized and simplified. Text books on Astronomy and the natural sciences, which require an application of the superior mathematics, have the more recondite demonstrations all nicely expunged, and any thing beyond simple quadratics, or spherical Trigonometry, is almost *too hard*. Hence a long course of many studies can easily be got through with in four years, in accordance with this labor-saving mode of teaching. The result is likely to be, that few students will leave our colleges as graduates, who can read the more difficult Latin and Greek classics with any degree of ease. They may perhaps read Demosthenes or Plato, at the rate that dull poets make verses, a line an hour, with the aid of good lexicons and pretty literal English translations. Or as Professor M. Stuart complained that students came to Andover Theological Seminary as graduates, who could not tell why some Greek nouns of the first declension required *η* instead of *α*, as the penultimate letter in the genitive singular.

This mistake is alluded to by a writer in the Evangelical Review of April, 1853. "It is not the amount of knowledge imparted, but the amount of thought, that such knowledge calls into activity, by which the mind is exercised and devel-

¹ "Our Institutions are mortified to see themselves acting the part of an up-town omnibus, discharging its passengers at every street corner. Some students leave at the preparatory stage of their course, some fall out just after entering Freshman, some at Sophomore, some at Junior, some at Senior standing. The excitement, the golden profit, the clustering honors of a profession invite and captivate, and carry them off, in spite of all opposing influences."

oped. The acquisition of knowledge, important as it may be, is only secondary ; the mind must pass through a vigorous and rigid discipline, must be taught to know how at will to employ all its energies to the best advantage, to control its powers to such a degree, that at any given time it may accomplish a given amount of intellectual labor." This mental discipline can evidently not be acquired by going over many studies made easy, but by going over fewer, and they well understood and digested under intense intellectual application.

4. Not the utilitarian system.

We will take a mere glance at the systems of education as pursued in the German and English universities, and compare them with ours, formed after the American principles of the utilitarian and practical. The schools in Germany fitting young men for the ministry, are called *gymnasia*. No college in the United States, says the late Dr. B. B. Edwards, pretends to give so complete a classical training as is effected in a multitude of German *gymnasia*. When the student leaves these preparatory schools for the university, he is rigidly examined, and must have gone through the mathematics as far as Calculus, and not only have read the Latin and Greek classics, but be able to compose with facility in those languages. Many of the lectures in the universities are delivered in Latin, and hence he must have knowledge enough of the language to understand the lectures. We have selected the following as a specimen of German university studies, from the catalogue of the University of Berlin, of the winter term of 1830. Of the philosophical sciences. "Philosophical method, and the general survey of sciences since Kant—four times a week, by Dr. Michelet. Foundation of philosophy, or the theory of all knowledge, by Dr. Shopenhauer—three times a week. Logic five times a week, by Prof. Ritter. Logic and a general survey of philosophy, by Dr. Beneke—four times a week. Logic and metaphysics, by Prof. Henning, five times a week. Ethics, by Prof. Ritter, four times a week. Psychology, by Dr. Beneke, five times a week. Psychology six times a week, by Dr. Keyserlingk. On the knowledge of God, once a week, by Prof. Ritter. Aesthetics, by Prof. Fölker, four times a week. Fundamental ideas of aesthetics, by Dr. Keyserlingk, four times a week. History of Philosophy, by Prof. Hegel, five times a week. Critical History of distinguished metaphysical systems, by Dr. Beneke, once a week. Philosophy of History, by Prof. Stuhr, five times a week."

The Greek in the Philological department. "The general survey of the philological sciences, and the method of study-

ing them, four times a week, by Dr. Rötscher. General history of the literature of antiquity, five times a week, by Prof. Hotho. Greek antiquities, five times a week, by Prof. Böckh. Agamemnon and the Coephoroi of Aeschylus, three times a week, by Prof. Lachmann. The seven aganist Thebes of Aeschylus, four times a week, by Dr. Lange. The Philoctetes and Antigone of Sophocles and History of Greek Tragedy, four times a week, by Dr. Heyse. The Clouds of Aristophanes, twice a week, by Dr. Rötscher. The Nichomacic ethics of Aristotle, twice a week, by Dr. Michelet. Thucydides by Prof. Bekker, twice a week." Then follow lectures on the Latin classics and the oriental languages; on History and Geography; on the arts; on the natural sciences and the mathematics, besides those on the learned professions.

This might appear to partake of the cramming system very highly. But in the language of one: "The secret of the German scholar's success is, that he is made thoroughly acquainted with every subject he studies, he masters the ground fully before he leaves it. He is not permitted to relinquish a book until he has an accurate understanding of its contents. His motto is, *nothing is so prolific, as a little known well.*" The superior character of German literature, is not only seen from the regular translation and publishing societies of England and Scotland, who are now disseminating the German Theological literature in an English dress, among their churches; but our best Latin, Greek, and Hebrew grammars and lexicons, the best editions of the Greek and Latin classics, Theological text books, Archaeology, Church History and Sacred Philology, are mere translations from the German, and often without acknowledgments. At present there are very few literary men who cannot read the German. This high standing of German literature is the result of the superiority of their systems of education.

The English university courses are equally extensive. It will, upon the English system, take a young man fifteen years to complete his education, in the preparatory studies, and university; ten years in the study of the Greek and Latin, and five years the mathematics and other sciences. Now what do we want? Why we want men so educated as to accomplish most in their professions during their lifetime. We want men trained in a course of learning, whether it be long or short, as to qualify them to do most good in the ministry of the gospel; for their country as statesmen; for the relief of the suffering of the human family as physicians; and in the administration of justice as jurists, and in all other responsible duties of life.

The question is, what course of instruction is the best adapted to the attainment of this end? What course of instruction will prepare men to leave the deepest impression upon the world, both in a practical and scholastic point of view, in all the learned avocations of life. Will it likely be the old university plan of England and Germany, with some modifications, or the present utilitarian system contended for, in which a man only studies those branches that can be immediately applied to practical purposes? Would not a young man accomplish more, who had spent seven years in preparing for a profession, and had twenty more left him for active life, did he take five more of the twenty, and spend twelve at the institution preparing, and only fifteen in active life? Would he not do more in fifteen years, with superior preparation, than he could in twenty with an inferior one? The history and experience of learned men, and the result of their agency in the world, will test this matter. As my audience are perhaps better acquainted with the history of English scholars than German, I will cite a few names by way of illustration. Lord Francis Bacon, who produced a reformation in the philosophical world, as great as Luther did in the ecclesiastical, entered the university of Cambridge at thirteen, in which he is said to have made great progress, as every one will acknowledge who will read his *Novum Organum*, in the original Latin. Dr. Isaac Barrow, whom the king pronounced the best scholar in England, spent nearly half his life in the university. Sir Isaac Newton, Dr. Bently, Locke, Milton, Addison, Blackstone, Lord Mansfield and William Pitt, were all men of a thorough university education. The present great men, Airy the Astronomer royal, Melville, Prof. Sedgwick, Dr. Buckland, Archbishop Whately, Sir John F. W. Herschell, Bishop Thirlwall, Macaulay, Lord Brougham, Dr. Whewell, Dr. Bloomfield, Bishop of London, who are among the leading literary men of the world, have had thorough drillings at the English universities. It is said of Robert Hall, that his mind was so thoroughly disciplined, that he could compose and carry a long discourse in his memory, every sentence of which was perfect, and all without putting pen to paper. It is said of him and Sir James Mackintosh, whilst at the university of Aberdeen, they read so much of Xenophon, Herodotus and Plato privately, that they were pointed out by their classmates: "there go Herodotus and Plato." Dr. Jack, the professor of Mathematics, said that he was equally successful in that study. He and Sir James Mackintosh privately also read and disputed over such books as Bishop Berkely's system of philosophy,

Butler's Analogy, and Edwards on the will. It was only by hard study of the languages, mathematics, and philosophy, that Englishmen have become great scholars. So it has been with the great and profound men of our country, as President Edwards, Dr. Dwight, Gen'l. Hamilton, John Q. Adams, Channing, Webster, Edward Everett, Robinson, Stuart, Calhoun and Benton. Those men had drilled their minds by the same method, and by the same studies, whether at colleges or privately. But we are in a practical age, and in a country surrounded by practical circumstances, and the system of education in our colleges has been compromised by this state of things. You ought to study mathematics, *cui bono?* will be the reply: I am going to be a minister of the gospel, and do not expect to demonstrate my sermons at the black board; and as for Astronomy I never intend to make almanacs. Why do you not study Greek? Cui bono? I am going to be a physician, and I will study some Latin, to know the terms of the Pharmacopœia; I never intend to read Hippocrates or Galen, or the account that Thucydides gives of the great plague of Athens. Can we not study something that will be of use to us in after life, that will improve the mind just as much as Latin and Greek, and the dry mathematics? Brown University is open for the accommodation of all utilitarian sentiment. The Rev. Dr. Tappan, of New York, in an article in the Bib. Repository, on Development of Educational Systems and Institutions, says of those new university arrangements: "The various courses shall be so arranged, that in so far as practicable, every student might study what he chose, all that he chose, and nothing but what he chose." We will conclude this part of our subject, by giving the language of Prof. B. B. Edwards. Among the last things he wrote, is an article on utilitarianism, in which he says: "An exclusively practical habit sometimes leads us to make false estimates of what is really practical and useful. It regards nothing as valuable but what may be turned into instant good account. Unless it produces dollars and cents immediately, or clothes the naked, and feeds the hungry, or so preaches the gospel to the poor, that all are immediately converted, no good is done; it is imagined that there is a fatal defect, and it is thrown aside as theory, or as a useless impertinence. But these practical men have yet to learn another lesson. They have yet to know that utility may be stamped on the most sacred meditations of the soul; on those inner circles of thought and of feeling, into which none but itself and its God can enter. He is as much

a practical man who prays, as he who contributes; he who thinks, as he who acts; he who demonstrates a proposition, as he who makes a compass; he who analyzes the atmosphere as he who makes the wire gauze; the preacher who meditates in his study, as the sacred orator whose words of fire enter the breasts of a thousand great congregations." Alexander Cruden, who wrote the great concordance, and De Rossi and Griesbach, who collated ancient manuscript Bibles, and Dr. Lardner, who wrote the great work upon the credibility of the scriptures, all did a great and useful work in the ministry; as did R. Baxter and Jon. Edwards. The difficulty with practical men is, they do not always know where to find utility; it sometimes presents itself in a different form from what they expect.

Positively :

1. The mode of instruction in our institutions must be methodical. In German universities they have professorships of methodology. The object of this is, to give the mind of the student that systematic mould, that he knows precisely what to study, and how to study to the best advantage. Provided this mental discipline has not been inculcated, and become habitual with him, during his college course, the best advice that can be given in the baccalaureate address, will not compensate for the dereliction. This is the cause why so few men who have not had the advantages of a liberal education, arrive at distinction. It is not because many have not a desire for improvement, but they never fall into the method that will eventuate in success. Whilst Elihu Burritt was learning the Latin and Greek grammars at the blacksmith fire, there were thousands similarly situated, who never imagined that such a thing was possible. Whilst Dr. Lee, the Prof. of Arabic in the University of Cambridge, England, was learning Hebrew at the broad-axe, there were hundreds of carpenters, some of whom might have had a desire for improvement, but did not know how to proceed with success. Men may employ their leisure time diligently in a course of reading that will please the mind, and even improve their taste for literature, yet they read such books, and in such a way that they realize very little mental discipline from it. "Some men are naturally gifted, that were you to put them to reading Astrology, they would still manifest thought, and strength of mind." But the generality of minds are naturally slow, and their development is a gradual process, under perseverance and intense application. It is said of Sir Walter Scott, and his brother James, that Walter was considered a very stupid and dull boy, and James a

very sprightly and promising lad. James never attained to higher distinction than that of town-constable, whilst Walter became one of the most prolific and popular writers of Europe. Sir Isaac Newton was regarded, says his biographer, as a very unpromising boy, till one day an incident occurred at school, which gave him the first stimulus to study. A larger boy threw him down and hurt his breast, and the only way that Isaac had for revenge, was to outstudy the lad, in which he soon succeeded, and in addition to that, in outlearning the whole school. D'Israeli remarks: "the natures of men are as various as their fortunes. Some, like diamonds, must wait to receive their splendor from the slow touches of the polisher, while others, resembling pearls, appear at once born with their beautiful lustre." "The celebrated Fabius Maximus, in his boyhood, was called in derision *the little sheep*, from the meekness and gravity of his disposition. His sedateness and taciturnity, his indifference to juvenile amusements, his slowness and difficulty in learning, and his ready submission to his equals, induced them to consider him as one irrecoverably stupid. The greatness of mind, unalterable courage, and invincible character Fabius afterwards displayed, they then imagined had lain concealed in the apparent contrary qualities." The great Isaac Barrow's father used to say, "that if it pleased God to take from him any of his children, he hoped it might be Isaac, as the least promising." Then for the development of such minds, as well as others more precocious in their character, they need something with which to grapple, that after they have gained an advance, the result of the progress will, from its pleasure, be compensation for their labor. The course and method of study must be adapted to this end, that if they have demonstrated one difficult proposition, the gratification they receive from the proof, will induce them to enter upon a more difficult one. Or like the great Wytenbach, who read an oration of Demosthenes over four times, and then only saw the beauty of it; which rewarded him for his labor. The Latin and Greek classics, mathematics, and philosophy in such works as Locke on the Understanding, Butler's Analogy, Edwards on the Will, Cudworth's In. Universe, or Dr. Samuel Clark's Argument *a priori* of the existence of God, have never failed when systematically pursued, in drawing out minds from their apparently hidden recesses. In this method the student will know what to study. He becomes acquainted with books and authors. His progress in becoming a scholar depends not upon the amount he studies, but what he studies, and how he studies. He may employ his time in reading popular books,

of little merit, whilst those of superior worth are unknown to him. Again, his mind must be so disciplined as to know how to digest well what he has acquired, be able to classify his knowledge, and store it up for practical use. Many a person reads much, and may be what is frequently termed a *hard student*, but lacks the ability to systematize, and classify his ideas, and is hence designated by the people, as a *learned man, but cannot communicate*.

In addition to this, the student must know how to save time. The great complaint with students who leave college, when once engaged in practical duties, is want of time for study. This complaint originates in the imperfection of their method of study. Other men become eminent in improving the moments of time that they have never learned to economize. "John Quincy Adams, than whom no one had a greater and more constant demand made upon his time, never was heard to complain for want of time for study, and in addition to this, found time to keep a full and uninterrupted diary, for more than fifty years. He never neglected his professional business by his studies or his diary." Albert Barnes, in addition to his parochial and ministerial labors in a large city charge, found time to study the languages, and write commentaries on every book of the New Testament, and the more difficult ones of the Old; and never lost a half hour from his ministerial duties. It was all done from four o'clock in the morning till breakfast. Whilst others who had hardly time to prepare one sermon a week, and attend to their other duties, were in bed.

2. It must be American. There is a literature and a mode of instruction that suits one age, but not another, and the people of one country, but not those of another.

The schoolmen of the middle ages had seven departments of study; seven being determined upon, because it was considered a sacred number, and somewhat mystical. The first three they called the *Trivium*; they were Grammar, Logic, and Rhetoric. These were elementary. The remaining four called *Quadrivium*, were Arithmetic, Geometry, Music and Astrology. The mode of teaching all these was by syllogism, after the Aristotelian method. This course of studies, and mode of instruction, produced such learned men as Thomas Aquinas the Angelical doctor. He was a great man in his day, up late and early, making the charades of Metaphysics. He wrote no less than seventeen volumes folio. His greatest work was *Summa Totius Theologie*. It was printed in Paris in 1615, and occupies twelve hundred and fifty folio pages of very small, close print, in double columns; to which

are appended nineteen closely printed pages of errata. There is a variety of subjects discussed in this great book; some that would make a Stoic laugh; such as *are the bodies assumed by angels of thick air?* *How many angels can dance on the point of a needle without jostling one another?* *What was the color of the Virgin Mary's hair?* *Had she a thorough knowledge of the Book of Sentences, which was written by Peter Lombard, twelve hundred years after her death?* But we want a method of instruction that will result in little more practical works than this, and not quite so voluminous, in our days. The universities of Germany and England may suit those countries where a learned aristocracy is kept up at the expense of the State, but they would have to be rejuvenated considerably, to suit ours, where no aristocracy is recognized by the constitution, and none can be sustained; where a stage-driver would say, to an English or French nobleman, enquiring for his umbrella, pointing to his valet de chambre, *that gentleman has it.* A leveling republicanism, is one quality that will embody itself into our educational systems. Then again, every thing in our country is done upon a magnificent scale: our lands, rivers, mountains and forests are magnificent. Here amidst such scenes mind is set free, and the result of its energies is everywhere seen. The operations of the human mind partake of the nature of surrounding objects, and are here mostly upon the grand scale. Here christianity is untrammeled by State ordinances, and the men of the church act upon the principle that the world is the field, and all the heathen God's heritage, and there is no time for wild speculation, and transcendental philosophy, as in former ages. Such men as Judson and Scudder, Milnor and Dr. Jonas King, have no time for speculation. In general, in our country, "men are realists in good earnest." Our educational systems must again have those ideas embodied. They must be magnificent; not in the great buildings of our colleges and universities, and in their libraries and numerous professorships, at the expense of the State, as in Europe. No one will think this probable who looks at the course our system is now taking; how it is moulding itself in accordance with the institutions of our government; how the republican character is stamped upon its progress, and how it passively adapts itself to the wants of a free people. We could no more carry out the European University system in our country, even were it better than ours, than you could keep new wine in old bottles. The result of our system compares well with theirs, when we inspect the educational statistics of England and America; they may have

more learned men than we, but we have fewer in proportion to our population, that can neither read nor write. Hence we plainly see that the tendency of our system is to extend its benefits to the poorer classes. Primary schools are constantly improving, and in many sections of the country, afford an education in the mathematics, and Latin and Greek classics, equal to many of our colleges. Our college system is yielding to this tendency, and is under the control of circumstances which are inevitably the result of the feelings, and mode of thinking, and doings of a free and sovereign people. The magnificence of our educational arrangements will be in the extent of school and collegiate privileges, by the multiplication of institutions, to be enjoyed in every populous neighborhood; the poor, the sons of the laboring classes will soon have the same advantages with the more wealthy. Wherever a youth will be found of mind and industry, the college will be found convenient to his accommodation. These are the prognostics of American education. Though some men whose minds are rather on the prophetic order, apprehend difficulties in seeing so many colleges springing up, and sending forth their graduates, carrying rolls of parchment, with blue ribbons hanging to them, whose feelings of modesty are only saved by the fact that they cannot read the Latin written on them. The complaint is that these colleges are badly manned with professors, and poorly endowed with funds. The idea is that all the funds should be given to make the institutions in which those men are professors, appear magnificent, and modelled after the European universities; composed of buildings, books, funds, and learned men. Before they can bring this to pass, they will have to do what Europe cannot do, unrepublicanize America. The evil complained of will remedy itself; we will finally have learned men enough to fill all our professorships, and we certainly have wealth enough in our country, when the people once know the value of education, to endow a college in every two counties in the Union. This is the country where education must become popular, great men rise from obscure families, and men of great means and little minds, be forgotten forever.

We observed that we are realists in America, and in this respect our method of instruction must be American. Men of one idea, will not accomplish much here, among men of every idea upon the subject of religion, physic, politics, and every thing else. We must embody something of the utilitarian, and our educated men must know a little of every thing; in the same way that Daniel Webster was once taken for a gar-

dener by a fellow-passenger in the stage, who was a gardener by occupation, because Webster could converse with him upon the subject of gardening.

The study of the classics accords with the genius of our government. The Rev. Dr. Owen, in an article on the study of the classics, in the Bib. Repository, makes the following observations: "In a political aspect, the ancient languages have much to commend their study, especially to citizens of this republic. We know of no better text books of freedom than the writings of those men, who lived in the golden age of Grecian literature. Republicanism is the controlling sentiment of their works. It could not have been well otherwise. Socrates bore arms in the Peloponnesian war, in behalf of democracy, and against aristocracy. Thucydides was one of the leaders in that fierce and protracted struggle of principles. Sophocles was a military colleague of Pericles, the great champion of the rights of the people. Euripides was warmly attached to a government administered by the people. Xenophon and Plato were inspired with the most ardent love of liberty, and although circumstances drove the former into the Lacedemonian service, yet he ever remained true to his principles. Lysias, Isocrates, and above all, Demosthenes, were uncompromising foes to every form of tyranny. These writers were no parasites, fed at the table of a bloated aristocracy, and dependent on the smile of kings and princes, but free and independent thinkers, sturdy and consistent republicans, who not only declaimed in favor of freedom, but when necessary, put on their armor and battled in her sacred cause. There are rich lessons of political wisdom, genuine republicanism in their writings, such as are not to be found in the whole circle of modern literature, if we except that of our own free country." Classical literature is the same as American literature.

3. We must have moral training. The moral faculties need the same care and attention in their development, as the intellectual. They are just as susceptible of improvement, and constitute as important a part of man's being. If we only cultivate the intellectual man, at the neglect of the moral, the head at the expense of the heart, we show just as much want of wisdom, as if we would improve one of the senses to the neglect of another; feeling to the neglect of sight, or taste at the expense of hearing. Man's moral abilities give him just as much efficiency, when educated, as his intellectual. He would perhaps be a more efficient agent when morally educated, and not intellectually, as when intellectually trained at the expense of his moral abilities. "A complete education,"

says Professor Sanborne, "contemplates other objects besides intellectual culture. Man needs moral as well as mental training. He has a will to be regulated, passions to be governed, appetites to be checked, and affections to be cultivated." A man of learning, without moral principle, is only prepared to injure society, as far as his actions extend directly, and the influence of his example indirectly. Man has passions and appetites that he must subdue, and singular as it is, if they once gain the ascendancy over the student, in far the most of cases, he is gone for ever, provided he becomes a libertine or inebriate. His sympathies must be cultivated. Dr. Nott, in a baccalaureate address to one of his classes, says: "Young gentlemen, whatever seas you may navigate, or to whatever part of the habitable world you may travel, carry with you your humanity. Even there divide your morsel with the destitute; advocate the cause of the oppressed; to the fatherless be a father, and cover the shivering limbs of the naked with your mantle. Even there soothe the disconsolate, sympathise with the mourner, brighten the countenance bedimmed with sorrow, and like the God of mercy, shed happiness around you, and banish misery before you." A man to carry influence and weight in a community, by his talents and mental acquirements, must be a man of unyielding integrity. He must possess all the moral qualities and virtues that make up the invaluable possession called *character*, which money cannot purchase, nor misfortune diminish. It was a combination of moral qualities that gave young Joseph a weight of character, that elevated him to the position which he occupied at the court of Pharaoh. It was this that gave Daniel power in ancient Babylonia. But for soundness of morals, purity of heart, and integrity of character, a higher agency than that of man is essential. The deep fountains of corruption of the human heart, can only be removed by the word of God; the atoning merits of Jesus Christ, and the renovating power of the Holy Spirit. The Rev. Dr. Edward Dorr Griffin, addresses a graduating class in a Baccalaureate: "I would have you guided in all your course, by that glorious chart, and blessed compass, the Holy Bible. I would have you sit as little children at the feet of Jesus, and learn all your wisdom in that school. Under this guidance, and with these enlightened and expanded views, I would have you lay all your plans of business, of relaxation, of expenditure, and form all your connections and habits, with supreme regard to the authority and glory of Christ."

With this view of collegiate education, we believe those institutions are only upon a safe basis, which embody a large amount of religious element in their plans of instruction; which have a large number of their students decidedly pious; which, among their graduates, send forth a proportional number who will become ministers of the gospel, and missionaries in heathen lands. Those colleges and universities, which not only send forth young men qualified to enter the learned professions, but many who are consistent members of the church, well grounded in the evidences of christianity, the doctrinal and practical precepts of the Bible, and whose hearts are regenerated by the Holy Ghost, are the schools that alone have the approbation of God, and can look to heaven for ultimate and permanent prosperity. Institutions exist in our country, of liberal patronage, and rich State endowments, affording great facilities for mere intellectual culture, and into which religion may have been introduced as a mere disciplinary expediency, but where there are no especial means employed for the conversion of the students, and where there are no revivals of religion to gather the talented youth to the Lord. Hundreds of students leave those institutions for the secular professions, but few to preach the gospel, and perhaps none to translate the scriptures, and proclaim the tidings of salvation to the ignorant heathen. In a country like ours, where religion is so energetic and practical, and interwoven with all our civil and social institutions, the tide of popularity must soon yield to the progress of the church, and those schools gain the ascendancy, where that virtue is taught, that is defined by a great man, as consisting in doing our duty, in the several relations that we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience and revelation; those schools where that religion is made a primary object, that enlightens the mind, and renovates the heart by the Holy Ghost, and imparts that high humanity that aims at bringing the whole world to God's heritage.

ARTICLE VI.

NOTES ON PROPHECY.

Daniel—Seventh Chapter.

By Rev. J. Oswald, A. M., York, Pa.

No. 5.

OUR last article related to the *last* of those governments or kingdoms represented or symbolized by beasts and horns, in this chapter, whose destruction is indeed foreordained and sure, but which will not be, until the coming of Christ, (2 Thes. 2: 8.) for, it will certainly extend, in its last phase, to that great and "notable day of the Lord." Then the judgment shall sit, and they shall take away his dominion. Then shall be the vintage, the season when the angel shall thrust in his sickle into the earth, and gather the vine of the earth, and cast it into the great wine-press of the wrath of God, and the wine-press shall be trodden without the city, and blood shall come out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs, Rev. 14: 19, 20. Then shall be the great earthquake and hail, (Rev. 16) and the great slaughter, when from the opened heaven, he shall come forth, who is called the word of God, on whose head are many crowns, and on whose vesture and thigh, shall stand written, "King of kings and Lord of lords." In that day, the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, the beast and the false prophet shall be taken, and both cast alive into a lake of fire burning with brimstone, and the remnant shall be slain with the sword of him, who in righteousness doth judge, and make war, and all the fowls, called by the angel standing in the sun, shall be filled with their flesh, Rev. 19.

At the termination of the Patriarchal dispensation, the church, or people of God, were low; in the greatest straits, but God interposed marvellously in their behalf, and with a high hand, brought them out of the house of their bondage; delivered them from their oppressors, signally overthrew their enemies, and so *utterly*, that whilst Moses and all Israel with him, were standing on the shore of the Red sea, on the side towards Canaan, singing the song of victory, there remained not so

much as one of the Egyptians, to carry back the melancholy tidings of this most extraordinary catastrophe. At the close of the Old Testament Economy, the disciples of Jesus—the converts to christianity—the adherents to the new and better dispensation, all escaped from Jerusalem, (the city that killed the prophets, and stoned them whom God sent unto her) to a place of refuge and were safe, but the unbelieving Jews, the enemies of Christ and of his church, were consumed by fire and famine, by the sword and captivity. So will it be at the end of the present, or christian economy. However *seemingly* adverse, or even desperate their circumstances, believers sprinkled with "the blood of the everlasting covenant," will escape the destroyer, but the enemies of the Lord will perish. The overthrow of the wicked, however, in this instance, will be more than ever universal, terrible and confounding. Not only all the blood of the prophets, from Abel to Zacharias, who perished between the altar and the temple, but all the blood of all the righteous, from him who fell by the hands of his wicked brother, down to the last slaughtered saint, will be required of that generation. May we be counted worthy, in that day, to take our place with those, of whom it is said, that they "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name stand on the sea of glass, having the harps of God, and singing the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints."

Notes on the kingdom referred to in verse fourteen, and of Daniel, chapter seven.

V. Six questions, subjects or topics, here present themselves for our consideration, viz:

1. What is to succeed the destruction of Antichrist, or the last of the Gentile governments, represented, or symbolized by "beasts" and "horns," in this chapter?

2. Who shall set up *this* kingdom?

3. When shall it be established?

4. Its locality.

5. Its head, or king, and its subjects, involving the question of Israel's restoration, and

6. Its duration.

1. That which is to follow the destruction of Antichrist is a *kingdom* not *co-existing* with the "beasts" and "horns," (the governments thus represented,) save in its elementary principles, but *succeeding* them. It was *after* the beast was

"slain, and his body destroyed, and given to the burning flame," that the prophet said, "I saw in the night visions, and behold one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

A kingdom, in the ordinary acceptation of the term, is the dominion of a king; the territories, &c., subject to a monarch. A kingdom is thus constituted, or the following are essential features in it: 1) It has a head variously styled, monarch, sovereign, king, &c. This sole ruler is more or less absolute; a despot whose will is law, or only constitutional chief. The king is the dispenser of judgment, the executive, and sometimes the lawgiver also. Kings have sometimes been prodigiously wicked, as e. g. Ahab, Manasseh, (who afterwards repented) Herod, &c., &c. They have often been oppressors of the people, and sometimes no better than murderers of nations, and plunderers of a world. Most melancholy too, has not unfrequently been the moral influence of such, upon those whom they governed. Sad will be their account, and terrible their retribution, in that day, when the mountains quake at the approach of their creator, and the hills melt; and the earth is burnt at his presence, for the fire which is kindled in Jehovah's anger, and shall burn into the lowest hell, shall then, emphatically, begin to strike, with all its power to distress and to destroy, upon all the enemies of God forever; upon the once flattered, idolized and wicked kings as truly, and more fiercely, than upon the ungodly multitudes, whom in this world they trampled into the mire, or gave to be food for the fowls of heaven. But some kings also, allow me to remark in this digression, were, or have been distinguished, for their piety; walked in the fear of the Lord, and observed his statutes to do them, as David, Hezekiah, Josiah, and others more, whose brows shall be decked with a brighter, fairer crown, than any they wore on earth, for, having done that which is "right in the sight of the Lord," their names were written in "the Lamb's book of life." 2) A kingdom has its laws. These are written or unwritten, despotic or constitutional, mild or cruel, good, bad, or defective, as the case may be. 3) It has its subjects, rendering a willing and cheerful, or a more or less constrained and sullen obedience to the laws; dwelling in safety, peace and security, or in continual alarms, from internal violence, and from external foes.

There were *four* great or universal monarchies in the world, from the deluge down to the present time. No more than four, singular as this assertion may seem, to the tyro in history, and there *will be* no more than four, until the termination of the present dispensation, which termination will be at the coming and kingdom of Christ. Other kingdoms and governments are not *prophetic*, at least not in this chapter. Other kingdoms and governments are mere episodes in the world's great drama. These four kingdoms, arising *successively*, (except in their divisions, which existed cotemporaneously,) are as we have seen, symbolized in prophecy, by such emblems as signify the ferocity, cruelty, rapacity, and brutality generally, of these governments. These kingdoms were, and are *gentile*. The period of their duration, (extending from Nebuchadnezzar to the final consummation of all things) constitutes what the Savior calls, (Luke 21:24) "the times of the gentiles." They are thus distinguished from the *kingdom of the saints*, which is yet future. This is only then to be set up, when the last of the gentile governments is removed, overthrown and utterly destroyed. I would not say or teach, that the heads or chiefs of these kingdoms, may not sometimes have been good men. Far from it. Indeed we may hope to meet Nebuchadnezzar even, the first of them, in the kingdom of heaven, decked with the crown peculiar to its kings, and arrayed in the habiliments of the priests of the upper sanctuary; for proud and idolatrous as he at first was, he in the end, was deeply humbled, and blessed the Most High, and praised and honored him who liveth forever, acknowledging that all his "works are truth, and his ways judgment." But what I intend, is, that they (these governments) were *gentile*, in contradistinction from the *kingdom of the saints*. The saints, (though occasionally, as an exception, a good man attained to office and power) were only *tolerated* by these governments. In their *own* kingdom, on the contrary, under the rule of the "Son of man," the saints shall have the dominion. No gentile oppressor shall any more lord it over God's heritage. No Canaanites more shall be in the land. There shall be none to hurt or destroy, in all God's holy mountain. This earth shall not be satan's seat forever. Not the scene of sin and woe, and the curse forever. Not the sepulchre of the redeemed forever. It is destined to a glorious renovation. But to return; to the four great gentile monarchies, Zion has been in captivity from the days of Nebuchadnezzar to the present time, and will be, until the destruction of Antichrist; until he "who in righteousness doth judge and make war," shall give the flesh of his

enemies, of kings, and of captains, and of mighty men, and the flesh of all, bond and free, great and small, to the fowls of the air, and the saints take the kingdom, "and possess the kingdom forever, even forever and ever."

As the term kingdom, and the phrase "kingdom of God," are frequently used in the public discourses of ministers of the gospel, in books, and in conversation among christians, as synonymous with the term *church*, it may be worth inquiring in this connection, is the church one with this kingdom? I answer no, save in its elementary principles, or as it is preparatory to the kingdom. The church is the body of those who believe in God, and obey him. 1) The church existed long before the great prophetic gentile monarchies, or the "times of the gentiles" had a beginning. Abel, and Seth, and Enoch, and Noah, &c., of antediluvian celebrity, were members of the church. It rode upon the waves of the deluge; it flourished in Goshen, and was planted in Palestine, long before the descendants of Israel, in captivity sat and wept by the waters of Babylon. As the church then, existed *before* the gentile governments were in being, but this kingdom is to follow *after* or to succeed them, the church cannot be the kingdom referred to in verses fourteen, twenty-two and twenty-seven. 2) The church coexisted with all, and throughout all the years, ages, and centuries of the four great monarchies, to the present hour, and will continue to the *consummation*; until the utter destruction of the last of these in its last phase. But the kingdom under consideration is *not to be contemporaneous* with these powers, but to *succeed* them, therefore the church cannot be this kingdom. 3) The church, though in the world, for the world's advantage; the very conservation of the world, yet has it ever met with opposition. It was planted, we may say, amid persecution. One of its first members died a violent death by the hands of his wicked brother; because by faith he offered a more acceptable sacrifice than Cain. He died a martyr. But the church was not only planted amid persecution, but its membership was small, in the general corruption of manners in the years beyond the flood. It mourned under the despotic decree in Egypt. It wept in Babylonish captivity. When it emerged into notice, under the new dispensation, the Messiah was hated, rejected and crucified, and after his death, apostles, confessors and multitudes of the disciples of the Redeemer, moistened the very soil of the world with their blood. In later times, hell exhausted its resources of torment, and the earth appeared one vast aceldama, or field of human (christian) gore. It is true indeed, that the church

has existed, and flourished in all ages. It is true that the fire has only purified, but never consumed it. It has survived all opposition, and yet lives and prospers, and the gates of hell shall not prevail against it, whilst its enemies have gone down to the grave with infamy. All this is true, and still the church has only been a despised, though glorious exile. But in the kingdom under consideration, the saints will be supreme. No enemy shall assail them. No persecution harass them. Tumult, suspense and fear, will be no more. Peace will spread her olive-branch forever, over all the happy millions of its subjects, and hence the church in this vale of tears, cannot be the kingdom of the saints.

But again, to be more specific, is not the New Testament church, or the Gospel dispensation, styled the "kingdom of God," and the "kingdom of heaven?" Expositors, I think, ordinarily so teach, and so apply these phrases, as found in the New Testament, and I will not now, in this place, deny that they may not sometimes have this signification, on the one hand, and on the other, freely admit that the gospel church partakes of the nature of the kingdom; is *rudimentally* the same, and yet assert that the New Testament church is not the kingdom itself, which Daniel speaks of, whilst the New Testament phrases, "kingdom of God" and "kingdom of heaven," to say the least, do frequently and chiefly refer to the *very kingdom* which the prophet saw given to "*one like the Son of man*," who came with the clouds of heaven.—Dan. 7: 13, 14. That the New Testament church is not the "kingdom of God," or the "kingdom of heaven," properly, and consequently, not that which the prophet saw in the night visions, as succeeding the last of the gentile governments, is manifest from the following considerations: True christians are of the church, are in it; *collectively they constitute it*. The church is present; a present fact or reality. But christians are to *hope* for the kingdom; "fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32. But hope is the *expectation* of some good. To hope, is to place *confidence in futurity*. The church then, which, as a present fact, cannot be an object of hope, cannot, for the same reason, be the kingdom, with the promise of which the Savior comforted his disciples. Again, the kingdom is an object of *search*; "But rather seek ye the kingdom of God," Luke 12: 31. But it manifestly could not be *this*, to the disciples who themselves constitute the church, if the kingdom be one with the church. Hence there must be a distinction. The church the disciples of Jesus *have* found. The

kingdom they must seek. Finally, the gospel church cannot be *this* kingdom, because the Savior taught his followers thus to pray: "Thy kingdom come," Matt. 6: 10. Believers, christians, disciples of the great Redeemer, *are* the church. But if the church and the kingdom *were one*, save in the sense set forth in these notes, where the necessity, or it would seem propriety even, for such a prayer? As Jesus, however, enjoined nothing unnecessary or improper, there must be a difference. The church is present. It is here. But the kingdom is future. It is to "come." Nay, the New Testament church (though its nursery) is not the kingdom itself, of which Daniel speaks, for which the disciples of Jesus are to hope; for which they are to seek, and for whose coming, the Master himself taught them to pray. This church is *now*, but the kingdom shall only *then* be, *viz*: at the appearing of the Lord Jesus Christ, and the judgment of the quick and the dead.—2 Tim. 4: 1. Believers, we repeat it, constitute the church; *are in it*. But *into* the kingdom they shall only then be introduced, when "the Son of man shall come in his glory," and all nations are gathered before him. In the separation which He will make in that day, *these* will be set on his right hand. "Then" (not before) "shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

The term *heaven*, or *heavens*, is used indifferently in the sacred Scriptures, either in the singular or plural number. The word has various applications in the Bible. It is applied to God, to angels, to the church, to a great height, and to distinguished glory. All these are metaphorical uses of the word. Literally, the Jews employed it to signify one or the other of the three heavens, which they acknowledged. The first was the region of the air, where the birds fly, and which are therefore called, "the fowls of heaven." It is in this sense also, that we read of the dew of heaven, the clouds of heaven, and the winds of heaven. The second is that part of space in which are fixed the heavenly luminaries, the sun, moon, and stars. The third is the seat of God, and of the holy angels; the place into which Christ ascended after his resurrection, and into which St. Paul was caught up, but which, unlike the other heavens, is imperceptible to mortal eye; beyond the reach of human vision. Heaven, so far as the redeemed, justified, sanctified and saved of the human family are concerned, *is the state of future happiness*, and it has been truly observed, that it "*is to be considered as a place as well as a state.*" It

is expressly so termed in Scripture, (John 14: 2, 3.) and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. For if it be not a place, where can those bodies be? and where will the bodies of the saints exist after the resurrection?" Again, it has been remarked, "where this *place* is, however, cannot be determined. Suppositions are more curious than edifying, and it becomes us to be silent where divine revelation is so." In the former quotation there is found admirable truth, in the latter unnecessary, though I believe not unusual error. I will endeavor to show in these notes, (D. V.) that the *locality of heaven*, as respects the human race, is clearly revealed; that on this subject the sacred Scriptures are not silent; that the "*where*" need, so far as revelation is concerned, be as little encumbered by "*suppositions*" as the fact that there is a heaven at all; one is as clearly the subject of relation, as the other. But what has all this to do with the kingdom under consideration? Much every way, for heaven, the final abode of the righteous; the residence, the eternal habitation of those who "washed their robes, and made them white in the blood of the Lamb;" heaven, the everlasting seat of consummate holiness, where that divine principle shines, and reigns, and triumphs; heaven from which every sinner, and every sin, are banished; in which no temptation assails, no lust rankles, no disease prostrates, and no death threatens, but life, undecaying and immortal, animates forever the assembly of the first born: *Heaven and this Kingdom are one.*

This kingdom, or in prophetic language, the dominion and glory and the kingdom, which shall be given to one like the Son of man, who shall come with the clouds of heaven, and be brought near before the Ancient of days; the dominion which is an everlasting dominion, which shall not pass away, and the kingdom which shall not be destroyed; the kingdom which the saints of the Most High shall take and possess forever, even forever and ever; the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, which shall be given to the people of the saints of the Most High, *is*, (or a very small part of it, chronologically considered) *the Millennium.*

The idea of a millennium is found, I believe, in every age of the christian church, and views, differing somewhat concerning it, seem to have obtained, in different centuries, among different individuals. That there have been, and are in this behalf, many erroneous opinions, notions, views and senti-

ments in the world, or in the church, I have no doubt, and that all theories may, in some particulars, be wide of the truth, when once the reality is present, is more than probable. Nevertheless, it is a subject of revelation, and therefore a legitimate subject for humble, serious, patient, prayerful and unpresumptuous inquiry, and manifestly our privilege to endeavor to arrive as near the facts and truth in the premises, as possible. God has, in this instance, graciously vouchsafed to us a glimpse of the future; of glory to be revealed, to excite the hopes of his people, to stimulate their holy desires, to challenge investigation, to console and comfort them under tribulations, buffetings, revilings, persecutions, in bonds, imprisonments and deaths. Adverse as circumstances may seem, the people of the Highest *now know* that their enemies shall perish, and their captivity come to an end; that light is destined to get the ascendancy over darkness, that God, *in the sight of all*, will triumph over satan gloriously, and that the kingdoms of this world *even*, shall "become the kingdoms of our Lord and his Christ." Hallelujah! transporting rapturous thought, and hope full of glory! *This world*, which sin and perdition had marked for their prey; *this world*, over which, seemed to stand in letters of fire, *the ante-chamber of hell*; *this world*, whose every breeze has wasted the sighs, and whose every hill and valley echoed the groans of suffering saints, shall be brought into willing subjection to the Most High; be one great temple, from which praise shall ascend forever, sweeter than the morning incense!

"Yea, all kings shall fall down before him; all nations shall serve him." "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Ps. 7: 2-11; Is. 11: 9. Christians generally maintain, that these and many similar passages of Scripture, afford us sufficient ground to believe, that the church will arrive at a state of prosperity, never yet enjoyed. This state of great prosperity will, according to these, continue one thousand years, or a considerable time, in which the work of salvation will be fully accomplished, in its utmost extent and glory; that in this time the world will be full of real christians, and continue full, by early regeneration, to supply the place of those who successively leave it; that God's ancient covenant people, the Jews, will be converted, genuine christianity be diffused throughout all nations, and Christ reign by *his spiritual presence*, gloriously. It will be, according to this view, "a time of eminent holiness, clear light, knowledge, love, peace, friendship, and agreement in doctrine

and worship. Human life, perhaps, will be rarely endangered by the poison of the mineral, vegetable and animal kingdoms. Beasts of prey, perhaps, will be extirpated, or tamed, by the power of man. The inhabitants of every place, will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists and Jews, will be entirely converted, or will be as few in number, as real christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men. Tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to, without contention, dishonesty, and covetousness. Trades and manufactures will be carried on, with a design to promote the general good of mankind, and not with selfish interests, as now. Merchandise between distant countries, will be conducted without the fear of an enemy ; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion spread, shall then greatly increase, and be employed for the best purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God ; and by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., the tempest will lose half its force, the lightning lose half its terrors, and the human frame be not nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings." This happy period, according to those holding the opinions here set forth, may be in the seven thousandth year of the world ; its approach gradual ; nay, that certain phenomena in the political condition of nations, and in the church of Christ, may possibly, *even now*, be the precursors of this very time ; may usher in the morning of that bright and glorious day, when the whole world shall be filled with the glory of God, and the ends of the earth see his salvation. Finally, they teach that christianity, having universally prevailed, (during which time our race assumed the appearance of one vast, virtuous, harmonious family, and our world the seat of one grand triumphant, adoring assembly,) at length, after a brief space of trial, the scene mingles with heaven, the mysteries of God on earth are finished, the Son of God descends, the dead arise,

the judgment is set, the books opened, they whose names are written in the Lamb's book of life, welcomed into the heavenly inheritance, but the enemies of Christ be slain, and the unprofitable servants cast into outer darkness. Such are the opinions entertained by christians generally ; by many great, wise and good men. This happy state, they usually denominate the millenium ; the "true millenium." The propriety of using this term in this connection, I cannot understand, nor is it, I imagine, possible for any to assign a good and sufficient reason, such a reason as will bear a critical, philological, or (better perhaps) a biblical test. But, setting aside the *name*, as of no importance, and maintaining only the *thing signified*, which alone is material in the premises, there is *no proof from the Bible*, of such a state prior to the second advent of Jesus Christ ; the final judgment ; the New Heaven and the New Earth, *and then and there*, it will be divested of all that is gross, temporal, and not divine, in the idea concerning this glorious era, above set forth. "When the Son of man cometh shall he find faith on the earth ?" Luke 18 : 8. Thus queried the Savior. The answer to this question unmistakably is, *no*, he shall not find faith on earth then, or, at all events, but comparatively little. It will be as in the days of Noah, when the Lord shut him up in the ark, and the windows of heaven were opened, and the fountains of the deep broken up, and the waves of the deluge began to drive in mad fury around earth doomed, by reason of man's unbelief, and consequent enormous wickedness. It will then be, as in the days of Lot. Wickedness and carnal security will characterize that generation, as they did Sodom, on the morning when the angels led him (Lot) forth, and bade him escape for his life, inasmuch as overwhelming, desolating fires from Jehovah, were just waiting his (Jehovah's) permission, to consume this nest of unclean birds, to stifle these serpents in their den ; to drive these fiends in human form, into the regions below. The Savior's query, looking forward to a condition of the world, morally so melancholy, in *that day*, gives little encouragement to the *happy state*, under the present dispensation, of which so many christians dream.

But again, the tares, as we are taught by the Savior, (Matt. 13.) will not only grow with the wheat, *but it would seem, grow without let or hindrance, or diminution*, until the harvest. But the harvest is the end of the world. The harvest is the period in which they that do iniquity, shall be cast into the fiery furnace, (Matt. 13 : 39) and when the righteous shall shine forth as the sun, in the kingdom of their Father. Matt.

13: 41-43. I would ask, is the universal conversion of the nations, and of most individuals, consistent with the teachings of this parable, at any period, between the first manifestation of the Son of God, and his revelation in flaming fire, or advent to judgment in the clouds of heaven? "Preach the gospel to every creature," (Mark 16: 15.) is Christ's command. To publish it, is the disciple's duty; imperative as omnipotence, solemn as eternity, and the promise which Christ has left his church, is *this*, "and this gospel of the kingdom shall be preached in all the world, for a witness unto" (it is not here said conversion of,) "all nations."—Matt. 24: 14.

Those who maintain the views now stated, and briefly combatted, are not Millenarians, properly so called, though they frequently, though vaguely, use the term millennium, to designate an expected happy era in the church. Their's is a spiritual reign. Millenarians proper, use the word millennium more definitely, and with more show of reason, and it may not be out of place, briefly to notice their views in this connection, inasmuch as I have said that the *kingdom* under consideration, or a small part of it, (chronologically considered,) is the millennium. Millenarians then teach, that the Lord Jesus Christ will reign on earth *personally* and visibly for, or during the space of one thousand years; that this personal reign will be introduced, or preceded by terrible popular and political convulsions, wars and revolutions; that after these commotions there will be a season or period of great peace, of exceeding prosperity, and of surpassing glory, in which (all antichristian powers and nations having been removed) the *word*, under the visible, personal superintendence of Jesus Christ himself, will indeed run and be glorified; the fair daughter of Jerusalem look gloriously from Zion's hill, and all nations flock unto her like doves; Columbia's painted tribes, Africa's dusky swarms, Asia's silken throngs, Europe and all the islands of the sea. They maintain that the Jews will then be converted, and most probably return to Palestine, and that those heathen who never heard the gospel, or but partially heard it, shall hear, and turn unto the Lord and live; in a word, all that which we have before said, as expected by christians generally, to be effected ultimately by the *ordinary instrumentalities*, put forth by the church, millenarians expect to be accomplished by the personal superintendence and reign of Jesus Christ on earth. They teach also, that after the lapse of one thousand years, satan, who was bound during that period, will be loosed a little season, and with renewed rage will go out to deceive the nations; to carry forward his work of darkness, of deception, of rebel-

lion and sin and death, and then will be the end, the judgment, the eternal banishment of the wicked into hell, and the New Jerusalem state, in which the tabernacle of God shall be with men, "and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God ; And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain ; for the former" (evil things) are passed away." Some finally affirm, that the millenium thus introduced, viz : by the discomfiture of all the enemies of the church, and characterized by the resurrection of the martyrs, or of all the just, by multitudinous conversions, and the universal diffusion of christianity, *is yet itself the day of judgment*, in the morning of which the saints will arise, during which the gospel will be preached, the Jews converted, the heathen gathered into the church, and at its termination, the wicked be judged and turned into hell. The day of judgment, according to this theory, is not an ordinary day, of twenty-four hours, but a thousand years ; "one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:9. In regard to this last idea, viz: the length or duration of the day of judgment, it may be observed, that *that day* is a day appointed, and is most probably a specific time, and may be a thousand years, as well as any other definite period, nay, the inference, I imagine, amounts almost to certainty, that one thousand years will indeed be the duration of that great and notable day of the Lord, but as respects proof, that the period between the two resurrections will be a *season of grace* to many, or indeed to any, I know of none.

The church has ever been in the wilderness state ; oft hotly pursued with hostile intent, and sorely pressed by Pharaohs ; many Balaks ready to pour out their treasures with a lavish hand, that she might be cursed, and Balaams not a few, willing to curse her bitterly, but for the restraining power of the God of Israel, and all the while, the promised possession, *is in the hands of the gentile*. The Canaanite, the sons of Anak, giants are in the land. But the church will, by and by, finish her journeyings, accomplish her warfare, triumph over her foes, pass the Jordan, enter the promised inheritance, see the King in his beauty, be transformed into the same image from glory to glory, and be maintained in peaceable and quiet possession forever. *In this final and certain triumph of the church*, it is our privilege to rejoice, and to concern ourselves little, as respects the manner in which it is effected. It is enough for

us to know that it *will* be, and that too, in the proper time, and by the proper means, or instrumentalities. Nevertheless, for such a thousand years personal reign of Christ on earth, as we have just been contemplating, I think the sacred volume gives us no warrant; the thousand years of Revelation, chapter twenty, only mark the difference, (chronologically) between the resurrection of the just and the unjust; the state of the saints; the condition of the wicked, and of "that old serpent, which is the devil," during this, and for this period. On the righteous, the second death shall now, and indeed never, have any power; they shall be priests of God and of Christ, and reign with Christ. *The wicked shall, during these thousand years, be among the dead.* Satan shall be bound, cast into the bottomless pit, shut up, and a seal set upon him, that he may deceive the nations no more, until the thousand years shall be fulfilled. Loosed from his prison, but unimproved by his experience and sufferings, the devil will immediately address himself to his ancient work of deception and rebellion, and thus "go out to deceive the nations, the number of whom is as the sand of the sea."—Rev. 20: 8. Accustomed to the ascendancy, in all their generations; increased in hate, and every fiendlike disposition, under the conduct of their ancient leader, *they (the wicked) will in their resurrection state, be easily persuaded to go up against the church.* But the encampment of the saints is unassailable, and the beloved city safe. Zion's captivity a thousand years ere this had ended. The triumph of the wicked, long since had passed. Fire coming down from God out of heaven, shall devour them, and the devil that deceived them, shall be cast into the fiery and sulphureous lake, where the beast and the false prophet are, and shall be tormented day and night forever and ever.—Rev. 20: 9, 10.

Finally, this kingdom will not be introduced quietly, calmly, gradually, like the spiritualist's millenium, but by the fires, the burnings, the explosions and the thunderings of the last day, preceded by appalling judgments; disease, death, insubordination, insurrections, revolutions and wars among the nations, the most frightful, deadly and desolating that ever visited this sin-cursed world.—Rev. 14: 17-20; Rev. 16: 17-21; Rev. 19: 17-21. Egypt's hosts standing in the way of or a hindrance to the accomplishment of God's purposes, fell, preparatory to the introduction of the Mosaic economy. The unbelieving and rebellious Jews fell, to make way fully, for the new and better dispensation. But now, *a wicked world shall fall*, that the kingdom, and dominion, and greatness

of the kingdom under the whole heaven, may be given to the people of the saints of the Most High. Cyrus overthrew the first of the gentile governments, and gave it to the Medes and Persians. Alexander overturned the second, and transferred all authority to the Macedonians. Rome, "dreadful and terrible, and strong exceedingly," subjected the residue of the third, and in some form has ruled despotically, and fearfully, to this day. Jesus will destroy the last, (Rome) beastly government, and there will be an end of *gentilism*, for this world forever. The fierce gentile soldiery lay thick in death, in and around Belshazzar's palace. They covered the bloody fields of Granicus, Issus, and Arbela. Their carcasses infected the air, on the battle fields in the east; in Syria, Palestine and Egypt, where old Rome's legions triumphed. But in this controversy, which the Lord has with all nations, when he shall plead with all flesh; "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented," (there will none be left to weep,) "neither gathered," (this is a privilege of God's children only,) "nor buried;" (who shall perform the rites of sepulture?) "they shall be dung upon the ground."—*Jeremiah, 25: 33.*

ARTICLE VII.

*Das Hohelied Salomonis ausgelegt von C. W. Hengstenberg,
Dr. und Professor der Theologie zu Berlin. Berlin,
1853. Verlag von Ludwig Oehmigke.* The Song of Solomon, interpreted by Dr. Hengstenberg, Professor of Theology, Berlin.

FEW commentators of Germany hold a higher place in the estimation of American divines, of all denominations, who are acquainted with his productions, than the able and pious author of this attempt to explain a book, pertaining to the sacred Canon, about which there has been, and yet is, much diversity of opinion. Whatever may be our views in regard to the correctness of the principles on which he has attempted it, and the judgment he has formed concerning its precise character, we will not refuse him the credit of great ability in handling his subject, and, at the same time, of having made a book





abounding in most instructive matter, profitable both for the head and the heart. We are free to express the opinion, that as the general view which he takes of this remarkable poem, we mean its mystical or allegorical character, was that which we were led in early life to regard as the most tenable, so it is that which, in later life, we regard as best sustained. Interpreted in accordance with this theory, it becomes highly edifying and useful. If it appear to involve an amount of knowledge disproportionate to the revelations of the age of Solomon, it is made by the author, in his third dissertation, at the end of the book, to appear that there was, in the days of Solomon, knowledge of the Messiah and his kingdom, sufficient to constitute the basis, under divine inspiration, for the enlarged and striking representations contained in this mystic allegory.

We give below a translation of one of the general discussions connected with this work. It will show the author's stand-point in general. In addition to this, there are several others, illustrative of the unity and the materials which Solomon had at hand for his work, and in proof that the literal interpretation, though recently advocated by Delitzsch, one of Germany's great men, is not admissible, and that the allegorical interpretation must be adopted :

AUTHOR OF THE CANTICLES.

The superscription determines Solomon as the author, in which he is expressly mentioned as such. The reason for doubting the superscription because in it "w" appears, whilst in the rest of the books, "v" is of no weight. It is dissipated by the remark that "v" belongs to poetry, the superscription, at least as to its form, is prose.

For the authenticity of the superscription, the positive grounds are : 1. The mystic elevated character of it, which embraces both the subject and the author, comp. the Commentary, this would be suited to the holy Poet, but not to a later Glossarist. 2. The circumstance that if we give up the superscription, there will be no subject at the beginning of the Song. The testimony of the superscription to the author, is confirmed by this, that the historical references in this book look to the times of Solomon. Most decidedly and unequivocally is this the case in the passages Chap. 4: 8, 7: 5, comp. the Commentary. Chap. 6: 4, has respect to the time before the separation of the kingdoms. So likewise, 4: 1, where Jerusalem appears as the capital city for Gilead. To the same time we are conducted by the indiscriminate uniformity with

which the comparisons are taken from the Davidean Solomonic monarchy, which evidently lay before the poet's eye as a whole : Jerusalem 3 : 11, 6 : 4, the Temple 4 : 6, the Tower of David 4 : 4, Engedi 1 : 14, Sharon 2 : 1, the valley of the Jordan ibid. Thirzah 6 : 4, Gilead 4 : 1, Hebron 7 : 5, Carmel 7 : 6, Lebanon and Hermon 4 : 8. The entire costume of the Canticles conducts to the times of Solomon. Kleuker says, *Song of Solomon*, p. 18, the spirit, the entire tone, and the manner sometimes brilliant, sometimes beautiful and natural, point to an author from the palmiest period of the Hebrew government. Döpke, p. 28, says that in the Canticles there is the active spirit of a poet, who lived in an early, untrammelled and blooming period, to whom came unsought the bubbling fullness of smiling images. The cheerful sunbeams of the times of Solomon illuminated the dark portions, whilst in later times, in the most joyous poems, the clouds are visible, which the sun pierces, and the countenance gilded with joy, shows marks of the tears shed shortly before. The entire conception of the Song could originate only in a time like Solomon's. In times in which sorrow and severe oppression rest upon the mind, there is inclination to holy ingenuity (and this is prominent in the Canticles). At such times comfort and strength in God are sought, in as direct a way as possible. The passage in Jeremiah, 25 : 10, Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle is the more appropriate here, comp. 7 : 34, 16 : 9, because the assumption of our book is, that in the lower class, the love song in the time of its production, was in cheerful progress. The song is really reproduced poetry, (*Umdichtung*) a noble branch of the spirit which is engrasted upon the wild stem of worldly love.

The position is confirmed by this, that Solomon's spirit and peculiarities are found in it. It breathes the lofty spirit which is ascribed to Solomon in 1 Kings, 5 : 9 9.

The poem is characterized in the superscription as the song of songs. The books of Kings inform us that Solomon was the author of numerous *מִזְבֵּחַ*. This alone proves, that Solomon cannot be restricted to the compass of maxims of wisdom, to which the genius of the poem does not suit, which is to be sung ; according to some who have the same measure for all minds; because this does not tally with all that, in the historical books, the spirit of Solomon has ascribed to it.

The poem must have originated from one who, like Solomon, had experience in the region of earthly love. History

proves the love of Solomon for gardens. It is said in Eccl. 2: 4-6: "I planted me vineyards. I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees."

Here we have the natural basis for the allegorical descriptions of nature in the Canticles.¹ The vineyard we find again in Ch. 1: 6, 14: 2, 15: 7, 13: 8, 11, where the vineyard of the heavenly Solomon at Baalhamon, evidently points to a natural type, the gardens in Chap. 4: 12-15, 5: 1, 13: 6, 2: 11, the pleasure gardens in 4: 13, the fruit trees in 4: 13, 16: 2, 13: 6, 11, the water pools in 7: 5, comp. 4: 12, 15: 6, 11.

Solomon's love of nature is not restricted to the love of gardens. He speaks, 1 Kings 5: 13, (doubtless as Josephus correctly understood arch. 8: 2-5, in the similitudes and poems before mentioned; for the whole context shows that works of natural history cannot be designed, inasmuch as before and after, the wisdom of Solomon is the only theme) "of trees, from the Cedar of Lebanon to the hyssop, which grows on the wall, and speaks of cattle, and of birds, and living creatures and fishes."

These peculiarities, which are found in the Proverbs, are no less in the Song of Songs. The Cedars of Lebanon are frequently mentioned in them, and aside of them the Cypruses,

¹ This is perhaps yet to be seen by the physical eye. Ritter says in his geography Th. 16, 1 p. 280: "The blessing, which the system of watering the land in the East has diffused, has displayed itself in the paradisaical Ethanam, the present narrow but lovely vale of the Wadi Urtas, which very probably indicates the garden of Solomon with the abundant water, which in the Canticles is described as a pleasure garden with finest fruits, and in the legend is described as the closed garden, which Solomon planted. Josephus, in describing Solomon's buildings, his glory and splendor, relates how the King, a lover of horses and chariots, (at that time novelties in a Jewish palace,) often, early in the morning, sitting in a high chariot, rode to his lovely garden Ethanam, sixty stadia from Jerusalem, and there refreshed himself, attended by richly dressed satellites of his body guard, with their gold powdered hair. Antiq. 8, 7, 3. Robinson was pleased to find here a murmuring brook in Palestine. Wilson supposed that the valley above and below the pools of Solomon, by the irrigation of their gardens and fields, must have been constantly a delightful retreat for the inhabitants of Jerusalem, to the more beautiful and retired privacy of nature. V. Schubert, who in the same year, in January, had enjoyed the opening of Spring in Egypt, in February had it repeated in the garden of the Monastery in Sinai, experienced it again March 28th, 1837, in this place, in its utmost mildness and splendor, when cherry and apricot trees were in full bloom, and the turtle dove was heard in her entrancing notes. Wilson too, was in 1843, only a few days before (18th March) reminded very forcibly, by the beauty of the commencing Spring then, of the description in the Song of Solomon, 2: 11, 13, and was much moved by the truth to nature on his native soil of the great bard."

1 : 17, and the Palms, 7 : 7. From their summit the figurative description of the vegetable kingdom descends to the lilies with the thorns under which they stand, 2 : 2, the Myrrh, the Cyprus flower (El Heana) (1 : 14) the Mandrake (7 : 14) and the entire Flora C. 4 : 13, 14. Amongst four footed animals, horses are mentioned in 1 : 9, sheep, kids, 1 : 7, 8, comp. 4 : 1, 2, hinds and does in 2 : 7, 9, 17, 3 : 5, 8 : 14, foxes in 2 : 15, lions and leopards in 4 : 8. Amongst birds, in addition to doves, the turtle dove, 2 : 12, the raven in 5 : 11. In the whole bible there is not found a book which, in so short a compass, makes so much of objects belonging to the natural world. This is not the most important point, but all this is in the service of wisdom ; they are incorporated with an allegorical picture of the changes and developments of God's church. All nature is here brought, so to speak, into the spirit. He who has assimilated this poem into flesh and blood, sees it with different eyes. The human body too, here receives its glorification.

Solomon built houses, Eccl. 2 : 4. How he manifested his architectural talent in large buildings, is described particularly, in 1 Kings 6 & 7. This talent displays itself in various ways in the Canticles. To this belong the carpets of Solomon, 1 : 5, the chains and cords in 1 : 10, 11, the houses, with cedar beams and cypress floors, 1 : 17, the bride's chariot from the trees of Lebanon, and pillars of silver, a support of gold, the seat of purple, 3 : 10, 11, the golden rings filled with precious stones, and the shining ivory covered with sapphire, in 5 : 14, the pillars of marble, set upon sockets of fine gold, 15, the ornaments, the work of the hands of a cunning workman, 7 : 2, the tower of ivory in 7 : 5, the wall of silver in 8 : 9.

That which is introduced above, Kleuker has sketched : "Let any one compare the history of the love of Solomon from the historical books ; let him compare the taste of Solomon for nature and splendor, which takes all its thoughts and illustrations from them, in the other remains of Solomon, and it will not be easy to think of another author. The same view is corroborated by the agreement of the Canticles with other productions of Solomon. Above all, the near relation to Ps. 72 presents itself here. This Psalm shows, in harmony with the Canticles, that Solomon was actively interested in the Messianic hopes of his people. Through the entire song the Messiah is called Solomon, the daughters of Zion are called Salamith, 7 : 1, and that they have found peace through the heavenly Solomon, appears as the climax of their happiness, 8 : 10. In harmony with this, that in Ps. 72, the peace to be

brought by the Messiah is made so prominent. Peace as the distinctive feature of the times of the Messiah, is now here made prominent, as in the two Messianic pictures, which bear on their front Solomon the man of peace, whose peaceful reign prefigures the peaceful kingdom of Christ.

It is made specially prominent in Ps. 72, that the kingdom of that great king, in distinction from that of his predecessor, stretched over the whole earth, all kings would bow before him, and all people serve him. This universality of the kingdom of Christ, appears strikingly in the song. At the very beginning, Chap. 1: 3, it is said : "Therefore the virgins love thee :" under the image of the virgins, the people who are to be received into the kingdom of Christ, appear. In 1: 5, and in a series of other passages (comp. the pa.) the daughters of Jerusalem are mentioned, the heathen nations, who in the time of salvation, would unite themselves with the Mother church of Israel. In 3: 9-11 the espousals of the heavenly Solomon with a company of lovely virgins is described. There are sixty queens, 6: 8, and eighty concubines, and of virgins there is no number. We have then, in symbolic dress, minutely what we have in literal terms in Ps. 72: he shall have dominion from sea to sea, and from the river unto the ends of the earth. And all kings and heathen shall worship him. Special references, in addition, are: the mention of Lebanon, Ps. 72: 16, and then the strong progress of the growth and bloom ; comp. 3, 7, 16.

The Proverbs, from the plan laid down by Solomon, and the description of composition to which they belong, could not come so closely in relation to the Canticles as the 72d Ps. The love of figure and enigma is common to both, particularly for personifications and allegorical descriptions carried out ; which may be illustrated by the personification of wisdom and folly in the Proverbs. To this may be added an entire series of single, some of which exist in the highest degree, characteristic touches, comp. the Comy. (Particularly Prov. 1: 9, comp. with 4: 9. Prov. 1: 28 comp. with 5: 6. Prov. 5: 15-18 comp. with 4: 12. Prov. 5: 18, 19 comp. with 4: 5. Prov. 6: 30, 31 comp. 8: 7. Prov. 9: 5 comp. with 7: 3. Prov. 16: 24 comp. with 4: 11. Prov. 20: 13 comp. with 5: 2. Prov. 23: 31 comp. with 7: 18. Prov. 25: 11 comp. with 1: 11. Prov. 25: 12 comp. with 7: 2.). It is plain that these references are not restricted to Prov. 1: 9, which some, from mere assumption, detach from the single maxims of Solomon, and refer to a later period, but that they cover the whole ground, which in the superscription of the Proverbs re-

fers to Solomon as the proprietor. The testimony of the superscription for Solomon as author, is finally confirmed by this, that in the oldest prophets there are references to the Song, for example, Hoseah, comp. C. 2: 3. Joel 8: 3, comp. 3: 6. Obadiah v. 3, comp. 2: 14, and Isaiah 5: 1, where the use of "w peculiar to our book recurs, and the exhibition of the higher love under the image of the lower, likewise the symbol of the vineyard for the designation of the church, moreover by this, that the 45th Ps., which belongs to an earlier period, presupposes the Canticles, and is a Compendium of it, comp. the proofs in the Intr. to chap. 3: 1-5, and in the essay on the explanation of the Song of songs.

The testimony of the superscription, sustained thus on all sides, can the less be rejected, for it is more probable that the Song of songs would not be anonymous, than the contrary. Generally, although there are exceptions, in those departments in which peculiarities are most manifest, (which in the sacred history is more seldom the case, so too in those Psalms in which the poet appears more particularly as the Interpreter of the sorrows and joys of the people), anonymousness and mediocrity go together. In Israel the anonymousness would be more restricted in proportion to the narrow limits of literature in the small territory in which it existed.

Kleuker says, p. 19: An ordinary author cannot here be behind the curtain. It requires an author, whose name was admired, reverenced and beloved, to be taken into the list of holy and revered books. If this had been thought of constantly, the period of the captivity and the subsequent would not have been so prolific in the greatest productions of the Jews. Much of that which is referred to this period, from reasons which are disreputably concealed, could more readily have descended from heaven." Against this much may be said. This much it proves, that there is no reason for obliterating a celebrated name.

The arguments against Solomon as the author, are entirely insufficient to outweigh the arguments for him.

The language is specially mentioned. The main argument here is, the frequent use of "w for "w. That this is designed, and not a conformity to the language of the period, appears from two reasons: 1. For the superscription written in Prose "w stands. 2. That "w does not appear in the whole book. This must be designed omission. Nowhere do we find so exclusive a use of "w, where its use has grown out of relation to the language of the time. From this it appears, that in determining the time in which it was written "w can determine no-

thing. The probable explanation is this, *w* for *וְ* was used, it is now universally conceded, before Solomon's time, but only sporadically. Solomon imitated the Phœnicians in the use he made of it, in quorum reliquis, as Gesenius remarks in his Thes., *omnis aetatis וְ nunquam, וְ persoepre reperitur.* Poetry has a special fondness for the exotic, the uncommon, that which is not vulgar.¹

Solomon's general culture and comprehensive mind must have specially predisposed him to this. The introduction of foreign words into sacred poetry, is parallel with his sending for the architect Hiram, from Tyre. 1 Kings, 7: 13, 14. In the Song of songs, there was in the contents a double occasion for it. The worldly love song, which it presupposes, was beyond doubt in a high state of culture in the heathen vicinities. It was reasonable to indicate this by the language employed. Further, the aim at universalism in the language, suits to the universalistic contents of the Song.

The same may be said, substantially, in regard to the other foreign terms which appear in the book, and have been or can be used against the Solomonic origin of it. Of this description is *וּמָרֵא* and *בְּרִירָה* in 1: 17; *וְיַ* in 2: 9; and frequently *וְזֹ* in 2: 11; *וְזֹ* in 2: 13, 15; 7: 13; *וְמַעֲשֵׂה* in 3: 9; *וְזֹ* in 4: 13; *וְמַעֲשֵׂה* in 7: 6; and in a narrow limit relatively many others, which are referred to in the Commentary. That the author has not been influenced by a later Aramaean Usus loquendi, but that all depends on design and free choice, appears, 1, that with the exception of *w* scarcely anything appears which is found in the later language, but the foreign is exclusively peculiar to the song. 2, that the language has a youthful freshness unknown to the productions of the time of deteriorating Hebraism.

Other arguments against Solomon's authorship are to be regarded simply as *argumenta ad hominem*, and have weight only against them who mistake in the interpretation. If the allegorical interpretation be given up, if it be denied that the Solomon of the Song is the heavenly Solomon, it is of no use to defend the authorship of Solomon. With perfect justice, Döpke says, p. 25, "No unprejudiced person can suppose, who reads 3: 6-11 and 8: 11, 12, that Solomon could say this of himself." This is still more true of 5: 10-16. As self-praise, this passage is entirely incomprehensible, and Delitzsch's attempt to make it intelligible, is a failure. If the Solomon of

¹ In this array the appearance of *w* in the lamentations of Jeremiah is explained, whilst in the prophecies it is not found, neither is it in the mere rhetorical and poetical maxims of Solomon.

the book is the heavenly Solomon, then is it true as Keil says, in his Continuation of Hävernick's Introduction : Solomon could doubtless sing the love of this king as well as he could sing in 72 Ps. his eternal kingdom of peace.

ARTICLE VIII.

The Children of the New Testament. By Rev. Theophilus Stork, D. D. Philadelphia : Lindsay and Blaikstone —1854.

We greet this little work with most sincere pleasure. No theme can be more important or more interesting. Children, in whatever aspect we may view them, cannot but excite our tenderest sympathies. But "The children of the New Testament" are invested with a profounder interest, and with a higher glory. There Jesus himself becomes a child. "The brightness of the Father's glory, and the express image of his person," becomes the babe of Bethlehem, is pressed to his mother's bosom, dedicated to God in the temple, obedient to his parents, instructed by teachers who, at the same time, learn from his simple questions and ingenuous answers, and like every christian child, grows in favor, alike with God and man. And besides Jesus, there are many other children presented to us in the New Testament. There are the children who were brought to Christ, "that he might lay his hands upon them and bless them;" the children who shouted hosannahs to Jesus in the temple; the child Timothy, so carefully instructed by his mother in the scriptures; the children of "the elect lady," and various others. We are therefore assured, in advance, that Dr. Stork has selected a fruitful topic, and are prepared to accompany him with interested attention, whether he directs our thoughts to the peculiarities of childhood, developed in this great plan for the renovation of humanity, or to the duties which we owe to it, as the parents and guardians of a new race of young immortals. That the latter is more particularly the author's object, may be inferred from his dedication of his work "to the friends of little children." It is, therefore, rather a book for parents than for children, though we doubt not that many of our young friends will read much of it with equal pleasure and profit.





It would be difficult to find more attractive topics than are presented to us in the five chapters of which this book is composed — “The wonders of Bethlehem” — “Little children brought to the Savior” — “The children in the temple” — “Timothy,” and “The Infanticide at Bethlehem.” Here we have the *true beauty of childhood, its consecration to God, its proper development and training, its religious character, and its glorious immortality.* Each of these topics is treated by Dr. Stork with equal taste and success, but we can only give a few of the impressions made upon us in their perusal.

The incarnation; the true humanity of Christ, exhibited in his infancy and childhood, is a most fruitful theme, of which but a few of the bearings and consequences are here exhibited. To us the most obvious idea is, that redemption is thus bestowed upon humanity in its whole length and breadth, upon the body as well as upon the soul; upon infancy as well as upon manhood. The shattered body is redeemed from dust by a glorious reanimation and resurrection, and the soul is purified by the gift of the Holy Ghost. Christ becomes a true man, in order that man may be restored to the truth of his original nature, which was a faithful image of its divine author, and he becomes a child, in order that the child may grow up “into the measure of the stature of the fulness of ‘Him who’ grew in wisdom and in stature, and in favor with both God and man.” Assuredly infancy, as well as manhood, was thus hallowed by its union with Christ, and if the man can be transformed into the image of Christ, so can the child, for he bore the nature of the latter no less than of the former.

Here the practical question is, how soon may the child, as well as the man, be transformed into the image of Christ? How soon may the spirit of Christ be expected to operate upon its soul? Christ himself has answered this question by saying, “Suffer the *little children* to come unto me, and forbid them not, for of such is the kingdom of heaven.” Dr. Stork is, therefore, undoubtedly right, when he says (in his second chap. p. 59) “If, under the idea that the child is too young to receive religious instruction and impressions, we neglect the earliest religious consciousness of the child, and defer its moral culture until it is older and more susceptible, as we imagine, of religious truth, are we not virtually keeping that child from the Savior? and that too, under a delusion similar to that which influenced the conduct of the disciples.” Why, then, should we doubt whether the child, immediately at its birth, is brought under the influence of Christ, and received

into covenant with him? Its mother influences it, its father influences it. It catches their smile and their frown, their gestures, habits, tastes, and characters. Its brothers and sisters, the society around it, the material world, the aspects of nature, the blue mountains, and placid lakes, the meadows and the gurgling streams, all influence and mould its mental and spiritual, yea even its physical character, even before it can call them by their names, or understand aught of their nature. And amid all these influences, is there no room for the entrance of the Spirit of God, which at first "brooded upon the face of the waters," and brought this wonderful beauty and order, which the material world exhibits, out of the confusion of chaos, and under the gospel dispensation pervades the whole moral atmosphere, and like "the wind bloweth whither it listeth?" We cannot for a moment doubt this adaptation of the christian dispensation to the infant as well as to the adult world; or that spiritual are as universal as material laws. Why should the law of gravitation control every particle of matter in our system, whilst the spiritual force reaches but the smallest number of those whom it is to attract to Christ?

We feel, therefore, no necessity for resorting to Dr. Bushnell's theory of "organic unity" between the parent and the child in order to account for the communication of God's grace to infants. When Christ invites us to bring our infants to him, this is a sufficient guaranty "on his part, to dispense that spiritual grace which is necessary to the fulfilment of the import" of this invitation. We like Dr. Stork's reasoning far better than Dr. Bushnell's. He is undoubtedly correct, when he says, "Let no speculative difficulties keep you from this consecration of your child to God. Do not, like the disciples, keep your child from Christ, under the idea that it is too young to believe; too young to receive the grace and blessing of Christ. It should be enough for the parents to know that they are invited to bring the child, and devote it to the Lord in holy baptism, and that by that solemn rite, it becomes a member of the church of Christ, and the subject of divine grace. It is a pledge of acceptance, securing for the child the gift of the Holy Ghost." pp. 103, 104.

But if arguments had been wanting upon this subject, Dr. Stork might have drawn the most powerful one from the topic of his last chapter, namely, "little children in heaven." It is agreed upon all hands, that heaven is filled with little children. But how did they get there if not redeemed by the blood of Christ, and sanctified by his spirit? Dr. Stork has well said, "This precious doctrine is, therefore, founded upon the alone-

ment of Christ, including children who are saved by grace, and whose salvation is affirmed by the Savior, in those words declarative of their meetness for the kingdom of heaven. And there, nearest the Lamb, they cast their little crowns, and warble the music of their praise in strains sweeter than angels use, singing, "not by works of righteousness which we had done, but of his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior." pp. 128, 166.

But this subject of "christian nurture" deserves far more attention than we can here give it, in this brief notice, or than it has ever yet received. Dr. Stork has given us some striking and beautiful thoughts upon the subject, which will, we trust, be properly pondered by a wide circle of readers. But he has by no means exhausted the subject. The father, the mother, the family and the church, are to be exhorted and encouraged, and directed in the discharge of this fundamental duty, until all our children are not only "dedicated to God in holy baptism," but properly "trained up in the nurture and admonition of the Lord."

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

The United States Grinnell Expedition in search of Sir John Franklin. A personal narrative. By Elisha Kent Kane, M.D., U. S. N. New York: Harper and Brothers, Publishers, 1854.

Of the general character of this work it is necessary only to say, that it is not an official report: that rendered to government by the Commander is given in the Appendix. This volume is the personal narrative, consisting in a great degree of the regularly kept journal, of the surgeon of the Advance, Dr. Kane. In him the expedition has found a historian, than whom a better could not have been desired. His natural disposition, his scientific knowledge, and the information and experience gathered in former extensive travels in various parts of the old world, combined to fit him eminently, not only to enjoy, but most attractively to describe the peculiar routine, the varied pursuits, and the many incidents, adventures and perils of an enterprise like the exploration of the Arctic seas. But he does not confine himself to an account of these: he enters very fully into the physical geography of those northern regions: atmospheric and meteorological phenomena are accurately described, and accounted for with sagacity and intelligence: the various phenomena connected with the formation, the disruption and the movements of

the immense bergs and plains of ice which constitute the grand feature of the polar seas, are described with great minuteness, and explained in the clear language of one perfectly familiar with his subject: erroneous notions that have long been entertained, even by men of science, the author's accurate observation and careful experiments have enabled him to rectify: to the animal and vegetable kingdom, as far as represented in the extreme North, he paid as much attention as circumstances permitted: some account is given of the Esquimaux, their kayaks and mode of navigating their perilous waters, &c., &c. Both in its spirited and racy narrative of toils, hardships, adventures and perils, and its scientific exhibitions and discussions, the whole volume is one of deep, often startling interest: it is most elaborately and beautifully illustrated, and in every way a noble monument to the author, to our country and its naval service, and above all, to the generous patron of the expedition, Henry Grinnell; while the style in which it is got up is highly creditable to the publishers.

The Czar and the Sultan; or, Nicholas and Abdul Medjid: their private Lives and public Actions. By Adrian Gilson. To which is added, *The Turks in Europe: their Rise and Decadence.* By Francis Bouvet. New York: Harper and Brothers—1853.

THIS little work derives a peculiar interest from the conspicuous position which the czar and the sultan, their conflicting interests, and their diplomatic and military relations and demonstrations, have long, and more especially again of late, occupied before the world. The private history, spiced with sundry anecdotes respecting them, is highly interesting, and the character, views and designs of the two sovereigns, their relation to each other and the rest of Europe, and the present condition and probable future of their respective peoples, have, for a long time past, so deeply engaged the attention of the public, that the volume before us will receive a hearty welcome from all who look with interest, or even concern, upon the national developments and operations of the day.

Memoirs of John Abernethy, F. R. S. With a view of his Lectures, Writings and Character. By George Macilwain, F. R. C. S. Author of "Medicine and Surgery," "One Inductive Science," etc., etc. New York: Harper and Brothers—1853.

THE reputation of John Abernethy, decidedly one of the most eminent physicians that ever lived, is, and has long been, world-wide. The memoirs now before us are from the pen of an admiring and attached pupil, and furnish, what we as well as others had long desired, an authentic account of that excellent man's life, studies and labors. As indicated by the title, the work is not merely a biography: it presents a succinct view of his discoveries in medical science, his opinions, and his lectures, and fully demonstrates his extraordinary abilities and success as a lecturer. This, though more particularly important to the profession, will be read by others also with pleasure and profit. Abernethy has long had a sort of notoriety for eccentricity and bluntness: the author of this volume shows that, while this was indeed

in a good measure deserved, much of it is purely fictitious, and based upon very apocryphal anecdotes. While therefore he himself relates a good many anecdotes serving to show that Abernethy was eccentric, and sometimes rough in his treatment of silly and unreasonable people, he by no means confirms, but dissipates, the current notion of his extraordinary oddity, and exhibits him as actuated, in his public and private relations, by the highest principles, and the most generous kindness. The work records in befitting style, the honorable, laborious and useful life of a learned, benevolent and truly good man, and we doubt not that others will peruse it with the same interest and satisfaction, with which we have pored over its pages.

It is proper to remark that this and the preceding notice were accidentally omitted in our last number.

Homiletics; or, the Theory of Preaching. By A. Vinet, D. D. Translated and edited by Thomas H. Skinner, D. D., Professor of Sacred Rhetoric and Pastoral Theology in the Union Theological Seminary of New York. New York: Ivison and Phinney, 173 Fulton St.—1854.

In this, as in the former volume noticed not long ago, the author shows not only that he fully appreciates the immeasurable importance of his subject, but that he is himself a master in the great art of pulpit eloquence. His work is not a rifacimento of what others have said and written on the same theme before him. It may, in a very just sense, be said to be original in its views and its method of exhibiting them: it is the fruit of independent research, study, reflection and experience. We have long been convinced that the pulpit has, in sundry respects, failed to adapt itself in its mode of teaching, to the wants of the time, and that over a large portion of the community, composed mainly of men, it has ceased to exert that influence which it is designed and bound to wield. It is evident that there is too close an adherence to a petrified routine; too little earnestness and versatility of effort to grapple with the dominant forms of the present overwhelming and all absorbing spirit of worldliness, pervaded as it is by a deeply seated, often latent, but only two often openly avowed skepticism and infidelity. On the subject of such necessary adaptation, the author advances striking and important considerations and principles, calculated to startle those who are inclined to forget that, while they are drowsily prosing over sacred and momentous truths, the world around them is being beguiled by brilliant lecturers, who sow the seeds of error broadcast into the public mind. While the pulpit thus needs waking up, and improvement in its spirit, style and method, all extremes in this direction should be guarded against; and against any such the author duly urges necessary cautions and safeguards. The book presents not only a full and most admirable exhibit of the nature, aims and methods of pulpit oratory, but a most able treatise on eloquence in its widest sense: it is a storehouse of most excellent directions for all, who would influence the minds of men by the power of thought and feeling exerting its persuasive energy through the medium of language.

A Week's Delight; or Games and Stories for the Parlor and Fireside. New York: D. Appleton & Co.—1854.

We are sorry that the fair author of this delightful book, equally creditable to her head and heart, has preferred to withhold her name from the title-page: doubtless the fact that it is the work of the accomplished daughter of one of our most venerable and distinguished clergymen would, if known, have procured it a more extended circulation among our own people. It introduces the reader to a goodly annual gathering of cousins, boys and girls, in the old fashioned mansion of a venerable uncle and aunt, for the purpose of spending in agreeable, rational and instructive pleasures and amusements, the brightest week of the year, embracing Christmas and New Year. It places us in the midst of their employments and entertainments, and none but the morose or sanctimonious can help feeling a desire to participate in them. As in life itself, so in this week's delight, there is a due mixture of grave and gay, of seriousness and hilarity. While the services of the sanctuary and of the domestic altar are attended in due season, and the useful is duly honored in serious conversation, even the games and stories are made to subserve some good end; the former to tax the memory, to exercise the intellect, to awaken and stimulate ingenuity and invention: the latter to interest in scripture or profane history, and to illustrate the hatefulness and disastrous consequences of a life of selfishness and sin, and the beauty and happiness of piety and virtue. We acknowledge that we take great pleasure in the society of the young, and in joining in their amusements; and, though we are growing gray, the perusal of this volume served to carry us back to our juvenile days, and to call up vivid recollections of similar innocent amusements enjoyed in our early home. Our fair author betrays in this volume a warm sympathy with the joys of early youth, and a happy talent for directing the amusements of that joyous age, by infusing into the dulce a due proportion of the utile, and showing that to be merry we need not cease to be wise, and that goodness of heart makes true gladness of spirit. We commend this volume to parents, as an excellent gift-book, which will supply them with happy expedients, when they would themselves be young again amidst the young scions growing up around them.

The Life and Labors of St. Augustine. Translated from the German of Dr. Philip Schaff, Professor of Theology at Mercersburg, Pa. By the Rev. T. C. Porter. New York: J. C. Riker, 129 Fulton St.—1854.

THE translator of this work informs us in his brief preface, that it is not offered to the public as a complete monograph, but that it is designed for the general reader rather than the scholar. As such, therefore, we must view it: as exhibiting in a condensed form, and in a popular tone and style, the early life and varied experiences, the conversion, the public and official career and extraordinary labors, the character, influence and never-dying importance of this greatest and most eminent of the early church fathers, among whom he shines like a central sun. St. Augustine was led through deep abysses of agonizing experiences to Him who alone has rest for the soul; and this nar-

rative of his life, conversion and labors breathes throughout that profoundly earnest spirit, which governs every life fully consecrated to God, especially after a youth spent, like Augustine's^c in abandonment to the world and its lusts. Surrounded as we are by the absorbing worldliness of a great city, and by terrible evidences of increasing indifferentism, skepticism and infidelity, on every hand, the reading of a life like this exerts a singular power over the soul : in the midst of this irreverent and ungodly generation, it is like Jonah's appearance at Nineveh, preaching repentance. It preaches repentance through the bitter and the happy experiences of a strong and earnest mind, and strikingly illustrates, by the evidence of a genuine life, the utter worthlessness of this world and everything that is of it, in comparison with the unsearchable riches of Christ. There is no station in life to which this memoir does not bring a momentous lesson. The character of Monicas, St. Augustine's mother, beautiful in its godly simplicity and entire self-consecration, and exalted in that patient strength of faith that forbade her ever to cease from wrestling with God in prayer for her son's conversion, has at all times been a lofty pattern for christian mothers ; and she holds, of course, a prominent place in this brief memoir. Here the self-dependent philosopher, and the scholar proud of his learning, are effectually taught that to rest and happiness there is no way for them different from that of the humblest of mankind : to become as little children, that they may humbly and meekly learn. In all its aspects—as regards the studies of the inquirer after truth and of the learned theologian, or the experiences of the heart, and the ceaseless labors of a life unweariedly devoted to the work of the ministry and the good of others, this biography is written in a congenial spirit, with a profound sympathy with those great purposes for which Augustine, after his conversion lived and labored, and in a style fitted to attract and interest readers of all classes. The concluding chapters give a cursory view of his writings, and an estimate of his importance and influence as regards his own and succeeding generations ; and while the writer, throughout the work, makes no parade of learning, this production is but another evidence of his profound scholarship. As to externals, the book is most beautifully got up: binding, frontispiece and letter press are in excellent taste ; and we can only hope that it will enjoy a large circulation, and do much good.

The Hearth-Stone : Thoughts upon Home-Life in our Cities. By Samuel Osgood, author of "Studies in Christian Biography," "God with Men, or Foot-prints of Providential Leaders," &c. New York : D. Appleton and Company—1854.

THIS is a serious and wise book, addressed to young and old, and treating in an engaging style, on subjects of vital importance to the purity, the sacredness and influence of home-life, and the proper arrangement and just improvement of its established relations, earnestly cautioning against the multiplied perils that encompass the young amid the dizzy whirl of worldliness and dissipation which are rapidly increasing in our cities, offering salutary counsels in view of the duties and interests of our earthly existence, and solemnly urging the truths, the precepts and aids of religion as alone

competent to harmonize the conduct and the close of life with our relations to God, and the well being of the soul. It is a word spoken in due season, and we trust it will receive serious attention, be duly pondered, and productive of much good fruit in many hearts and lives.

Alcohol and the Constitution of Man; Being a popular scientific account of the Chemical History and Properties of Alcohol, and its leading effects upon the healthy human Constitution. Illustrated by a beautiful colored Chemical Chart. By Edward L. Youmans, author of "The Class Book of Chemistry." New York : D. Appleton and Company—1854.

THE title of this book fully exhibits its design. The author commences with the chemical processes of vegetation; shows what is meant by organization; sets forth the chemical properties or constituents of the articles taken as food and required by animal organization; describes the changes which they undergo when taken, and the office performed by the several constituents in sustaining the animal organism, and thus comes gradually to the nature of alcohol, and its relation to all the functions of life, and its necessary effects upon them severally. The whole work is divided into very short sections, each exhibiting some particular point: the language is exceedingly simple, and everything is made so plain as to be intelligible to all that can read. And we can only say, that we have never seen the benevolent pretensions of the Liquid-Fire-King, and the pleas of his minions, more thoroughly annihilated than here: how any man, not already an abject slave of the destroyer, can have the courage to continue the use of alcoholic drinks after reading a book like this, passes our comprehension. The author deserves the thanks of the whole community, and we hope his volume will be read through the length and breadth of the land.

A Grammar of the Spanish Language, with a History of the Language, and Practical Exercises. By M. Schele de Vere, of the University of Virginia. New York : D. Appleton & Co.—1854.

HAVING ourselves used different Spanish grammars in teaching the language, we are prepared to speak advisedly in recommending this as better than those generally in use. It is not so needlessly bulky or voluminous as others, and yet sufficiently copious in every respect: in the exhibition of forms and principles, and in their use and application by means of appropriate practical exercises. The sketch of the history of the Spanish Language will interest all who take pleasure in such inquiries, and gives additional value to the volume, which we cordially recommend to all who give instruction in this noble language.

The Invalid's Own Book: a collection of Recipes from various Books and various Countries. By the Honorable Lady Cust. New York : D. Appleton and Company—1853.

THIS little volume is intended for the benefit of those who do not enjoy good health, and contains three hundred and forty-two recipes for a great variety of preparations intended to minister to the wants and comfort of invalids. Housekeepers will find it a most valuable manual.

On the use and abuse of Alcoholic Liquors, in Health and Disease.

By William B. Carpenter, M. D., F. R. S. Examiner in Physiology in the University of London, Professor of Medical Jurisprudence in University College, and author of "The Principles of Physiology," &c. With a Preface, by D. F. Condie, M. D., Secretary of the College of Philadelphia, and author of a Practical Treatise on the Diseases of Children, &c. Philadelphia: Blanchard and Lea—1853.

THE work of a scientific man, executed with great ability. Its appearance is very timely, and will aid in the great reform which is in progress in our country. Having carefully examined it, we can conscientiously recommend it as both moderate and firm, and abounding in most momentous facts in regard to the influence of Alcohol on the animal economy, both in its healthy and morbid conditions. The editor, Dr. Condie, has given explanations of the technical terms, as they occur, at the bottom of the page, which renders it more intelligible to the non-professional reader. Such books deserve purchasers and readers. They must do good.

Tholuck on John's Gospel.

THE admirable Commentary on John's Gospel, by the brilliant Tholuck, in its sixth and last edition, is in the hands of a translator, the Rev. C. P. Krauth, of Winchester, Va. It is to be published during the current year, by Smith and English, Phila. It will make an important addition to our Theological Literature, in the department of Critical Exegesis, not without a large infusion of the finest religious philosophy and Ethics.

Thesaurus of English Words, so classified and arranged as to facilitate the expression of ideas, and assist in Literary Composition.

By Peter M. Roget, late Secretary of the Royal Society, author of the Bridgewater Treatise on Animal and Vegetable Physiology, etc. Revised and Edited by Barnas Sears, D. D. Boston: Gould and Lincoln, 1854.—pp. 468.

THE Thesaurus of Roget is deservedly held in high estimation, in England as well as in our own land. It is the production of an eminent scholar, and will prove valuable and most desirable manual for the student of the English language. The work is intended to supply a place heretofore unoccupied by any other publication. The arrangement of the words is not in alphabetical order, as we find them in the Dictionary, but according to the ideas which they express. The idea is first given, and then the word occurs by which that idea may be most fitly and aptly presented. It furnishes the student with a copious vocabulary, a storehouse of words and phrases adapted to express all the shades and modifications of the general idea, under which these heads and phrases are arranged. The study of the book will tend to increase our command of the resources and appliances of the English language. The American editor has done his part well. The addition of an extensive list of foreign words and phrases, which frequently occur,

defined in English for the benefit of those who are acquainted only with our own tongue, greatly increases the value of the work.

We have just received, too late to be noticed in the present number, "The Sepulchres of our Departed," by the Rev. F. R. Anspach, Hagerstown, Md.

THE EVANGELICAL REVIEW.

THE present number of our Review concludes the fifth volume, and before entering upon the sixth, we desire to say a word to our patrons and the church. The Evangelical Review was established, not for the purpose of serving as the organ of a party or of a particular phase of doctrine, but as the exponent of the views held in the Lutheran church of the United States. There has been no concealment in regard to its position. It has aimed fairly to meet its obligations, and has done so. The result has been a series of papers, creditable to the writers, and to the church, and which, we believe, will be of lasting value to our American Zion. We entertain the opinion, that the Evangelical Review has done much good; that it has disseminated much light; that it has contributed to the consolidation of the church, and that it has operated as a true conservative. We have reason to believe that the conviction is gaining strength, that the opposition to it was not wise, and will not be sustained. It may take time to enlist the interest of the extremes, it may never be done; if it cannot, be it so. We will submit, the Lord reigns, his church will triumph, his kingdom come. Looking at the state of our church in the United States, it is clear, that it will not be satisfied without a theological quarterly. The question then is, shall there be one, combining all interests, in which all Lutherans can speak; or shall we have two, antagonistic and warring with each other?

Our answer is, one conducted on the plan of the Evangelical Review. The tendency of two would be to disunion; the tendency of one is to union. We deprecate angry polemics. We object to severity in controversy, though we think candid and dispassionate comparison of views profitable. We have no sympathy for misrepresentation, and none for the ridicule of our Symbolical books, or the divines who adhere to them. We think it the most ungracious employment, in which a professed Lutheran can be engaged, to pour contempt on the doctrines of the church. All Lutherans should venerate the standards of their church, treat them with the highest respect, and defend them from misrepresentations, instead of maligning them. At the close of the year, whilst we express our gratitude for the disinterested and faithful labors of our contributors, the kindness of men who, differing in some respects, agree in upholding the Review, for their offers of pecuniary aid, if necessary, we would merely say, that we anticipate no such necessity, but respectfully solicit our friends, in their respective spheres, to do what they can to increase our subscription list, and thus to extend our usefulness.

INDEX TO VOL. V.

Abernethy John, memoirs of 590
Alcohol and the constitution of man 594
Alcoholic Liquors, use and abuse of 595
Apostolic Church 444
Arndt's Life 131
Augsburg Confession 294
Becker, Article by 337
Bible in the family 133
Bible on literature 1
Biblical Criticism 365
Bittle Rev. D. F., Article by 541
Bourdaloue in the Court of Louis XIV 135
Boyhood of great men 292
British Institutions, tendency of 437
Children of the New Testament 586
Child's Matins and Vespers 443
Church as set forth in the confessions of Christendom 17
Church constitution and characteristics 475
Church services of the Reformation 151
Christology of the church 214
Circular 147
Civil wars in France 291
Coleridge's works 125, 290
Collegiate education 541
Confession of the Ev. Luth. Church 189
Confessions of Christendom 17
Corell's English Grammar 128
Cox's Interviews 129
Diehl, Rev. G., Article by 527
Digests of laws, customs and institutions 289
Discussions on Philosophy 437
Ecclesiastical year 280
Education, Collegiate 541
Education in the Luth. church 225
Elements of individual spiritual life 381
Elements of Rhetoric 439
Electro-physiology 289
Elisha's last days 134
English Literature 127
Evangelical Review 596
Fanny Fern's writings 282
Foreign missions 104
General Synod of the Ev. Lutheran Church 239
German Religious Periodicals 140, 297
Giant and the Nestorians 137
Greek Literature 441
Hamilton's discussions 437
Hamilton's philosophy 436
Haydon's life 441
Health, lectures on 138
Hearth-stone 593
Heavenly home 444
Hengstenberg's Canticles 578
Herder, translation from 337
Heydenreich, Article by 280
History of New York 126
Homes of the New World 439
Homiletics 301 591
Home pictures 292
Humboldt's 127
Humorist's of the eighteenth century 288
Infidelity, its metamorphoses 400, 451
Influence of the Bible on literature 1
Invalid's own book 594
Jewels of our nation 75
Journey of the Franji 130
Journey round the world 292
Kings of the Old Testament 443
Krauth, Rev. C. Porterfield, Articles by 17, 151, 352
Kunze, Reminiscences of 515
Latin book by Harkness 291
Literary Intelligence 445
Louis XVII 441
Luther's version of the Sanctus 287
Luther and the Reformation 135
Luther on the Sacraments 131
Lutheran Almanac for 1854, 294
Messiah in Moses and the Prophets 133
Memorials of English martyrs 290
Miracles 438
Missions 104
Mother and her offspring 131
Mud Cabin 437

Muhlenberg, Reminiscences of 520
 Nation's Jewels 75
 Napoleon's captivity 442
 New Testament 586
 Notices of New Publications 125, 288,
 436, 589
 Old house by the river 292
 Olin's works 291
 Our Foreign Missionary operations
 104
 Our General Synod 239
 Our nation's Jewels 75
 Our Theological Seminary 413
 Oswald, Rev. J., Articles by 49, 324,
 564
 Origin and progress of the Yoruba
 Mission 438
 Pantheism 451
 Pell's guide for the young 130
 Philosophical discussions 437
 Physical Geography 294
 Plan of Jesus 337
 Preacher and the King 135
 Preaching 527
 Politics 439
 Prophecy, notes on 49, 324, 564
 Prophets of the Old Testament 443
 Queens of Scotland 130
 Race for riches 137
 Rector of St. Bardolph's 134
 Reminiscences of deceased Lutheran
 Ministers 515
 Reinhard, translation from 352
 Religious Intelligence 144
 Resurrection of the dead 60
 Rizer, Rev. P., Article by 60
 Roget's Thesaurus 595
 Ruins of Nineveh and Babylon 288
 Sadtler, Rev. B., Article by 381
 Schaeffer, Dr. C. F., Articles by 189,
 301
 Scepticism 92
 Schmidt, Dr. H. I., Articles by 400,
 451
 Scripture doctrine concerning the re-
 surrection of the dead 60
 Seiss, Rev. J. A., Article by 1
 Sepulchres of our departed 596
 Serial Catechism 294
 Septuagint 120
 Smith, Rev. J. Few, Article by 75
 Song of Solomon 578
 Spanish Language, Grammar of 594
 Spiritual life and development 581
 Stork, Dr. T., Review of 586
 Stuyvesant 442
 451
 St. Augustine, life and labors of 592
 Sunday services of the Reformation
 151
 The Czar and the Sultan 590
 Theological Seminary of the General
 Synod 413
 Thesaurus of English words 595
 Tholuck on John's Gospel 595
 Thomasius, translation from 35, 214
 Tischendorf's Edition of the Septua-
 gint 120
 Training of Children 136
 United States Grinnell Expedition 589
 Unity of the Lutheran Church 332
 Universal History 293
 Vinet's Homiletics 128
 Vinet's Pastoral Theology 128
 Week's Delight 592
 Webster's Linnaean Address 236
 Weber's Universal History 293
 World's Laconics 134

